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NATURE AND MEASURE OF RIGHTS

REGARDING the ethical theories and social movements of the time Christian philosophy is often compelled to take a critical attitude and to exercise the function of a corrective agency. On occasion this leads to what seem self-contradictory positions. Thus at one time Christian philosophy will take its stand on the side of liberty against the encroachments of authority, at another it will defend authority against the claims of liberty. Paradoxical as this may appear it is thoroughly consistent, for human ideas tend toward exaggerations and social movements readily run to extremes. It becomes the task of the truth to reduce the excesses of thought and practical action to the right proportions.

In no sphere is this work of harmonization more necessary than in the field of social relations, where the difficulty of properly balancing the rights of the individual and of society arises. Factually we have here a condition of continual tension which frequently assumes the character of hostile conflict. As a matter of principle this should not be so because, since man is a social being, the rights of the individual and of society should dovetail and fit into each other without friction, for nature being an orderly arrangement cannot contain within itself the seeds of necessary and irreducible antagonisms. Discords in human relations result when rights are wrongly interpreted or unduly strained.

We have just emerged from a period which stressed individual rights beyond all reason. Individualism pushed the rights of the individual to a point that they were no longer compatible either with the good of other individuals or with the welfare of society. Catholic social teaching opposed such an arbitrary construction of rights and contended that unless this extravagant individualism were curbed disastrous consequences would ensue. These predictions proved true and society could no longer remain blind to the evils of unrestrained individualism. A reaction set in which, however, was as arbitrary and unrestrained as the individualism which it intended to remedy. We are now entering on an era in which regulation and regimentation are taking the place of freedom

and society is threatening completely to absorb the individual. The momentum of the movement to restrain individualism and to increase social control is such that it may sweep essential personal rights into the discard. In Totalitarianism this has already been done but the drift toward this state of affairs exists everywhere. Therefore, the defense of personal rights now becomes urgent.

We are now in the midst of a struggle for rights going on between contending parties, between individual and State, between groups and groups, between groups and society, between society and State, between State and State. Largely this struggle takes place on the plane of expediency, opportunism and might. Each side uses to the utmost the power which favorable circumstances put at its disposal. If this contest is not to degenerate into a mere seesawing, which this moment gives the strategic advantages to the one and the next moment to the other, it must be lifted to the plane of ethical evaluation. Both freedom and rights in themselves are empty and must be filled with a definite content. As long as this content is not determined there is no possibility of a rational and sane adjustment. The proper adjustment of the rights of the individual and the rights of society respectively cannot be the outcome of an automatic process as occurs between the various parts of a mechanism, but must result from reflective thinking and deliberate action.

The extent of rights may not be arbitrarily fixed but depends on the meaning and nature of rights. The question whether there ought to be more or less government cannot be answered until we have a full understanding of the nature, the function, the purpose of government. And, since government is for man we really can say nothing about government before we have acquired adequate knowledge of man, his nature and his destiny. Hence Prof. Simon Deploige writes: "The rights and duties of individuals, the end of society, the best organization of political power, the rules that ought to govern the relations of peoples, all of this implies and presupposes the knowledge of man's destiny."¹

1) "The Conflict Between Ethics and Sociology."

Nature is a dynamic principle. From the nature of every being flow activities which aim at self-realization and self-fulfillment. "All things," says St. Thomas, "seek the fulfillment of their perfection." When these activities are impeded nature is frustrated. The being in that case fails to become what it should be. Man also has an end, a perfection which he seeks to realize by means of his actions. Rights are given to him that he may be protected in the unimpeded performance of the activities which are conducive to the full realization of his moral and spiritual personality and the attainment of his destiny. In his case, and in his case alone, frustration is tragic for the human person is the only thing of value in the visible universe because he alone is the bearer of moral worth and the vessel of an eternal destiny. He alone transcends time. Whatever is perishable exists in order to minister to him. Man, the eternal, cannot be made subservient to anything that belongs merely to the realm of time. He lives in the shadow of eternity. He not only will be, he now is a citizen of the eternal world. Immortality broods over him at this very moment. The law of *his* life, because it reaches out into an eternal world which is the true habitat of man, emanates from eternity to which he more truly belongs than to time. The spiritual nature of man, his power of self-determination with the resultant awful responsibility, his destiny lying infinitely above the temporal sphere, is the source of his rights. Even society itself must minister to man.

The significance and the value of the State lies in what it can do for man. This does not detract from the dignity of the State for in serving man it becomes instrumental in the creation of eternal values represented in human personality. That State is the best State in which the moral personality can grow unhampered and is helped to reach its full stature. As an end in itself the State would be ephemeral; as instrumentality of the personal life of the citizen it partakes of the eternity of the latter. Even in the exercise of its coercive capacity the State acts in the interest of the personality, the interest of moral personality against the capricious personality or in defense of personal rights against unwarranted encroachments from willful persons.

The danger to personal rights at the present arises from two causes. The first is the general tendency toward depersonalization which has invaded both the fields of science and the domain of practical activity. This depersonalization is

most pronounced in psychology from where it has spread to other branches of learning. In modern psychology the Self, the Person, Man, are hardly ever mentioned. Man is not conceived of as a personal, free and self-determining agent, but as a being passively undergoing the influence of the environment. The result of such doctrines is obvious: if man is the product of environmental influences he does not need any rights. Also he is thus freed from responsibility, and responsibility is a burden which many are glad to shift to the shoulders of another. In this manner the sense of rights becomes enfeebled. Those who have no vivid appreciation of spiritual goods and find their contentment in material things are willing to trade rights and freedom for security. Whenever the conviction of the spiritual nature and eternal destiny of man is weakened the passion for rights declines. Hence, a deplorable indifference to human rights exists in many quarters.

This condition naturally constitutes a true peril to the conservation of personal freedom and rights. A genuine appreciation of his rights can exist in man only if he profoundly realizes his spiritual dignity and his lofty destiny. A materialistic concept of life inevitably leads to a low estimation of personal rights. The surrender of his rights and of his personality to the State, which will take care of his material well-being and guarantee him the secure enjoyment of prosperity, is not such a momentous matter for a man whose aspirations are confined within the horizon of time. Is it not disquieting to find so many who are not opposed to Fascism and Totalitarianism on principle but only object to its excesses? The noble passion for rights and liberty cannot be rekindled to a bright flame unless man is restored to a keen consciousness of his spiritual dignity and his sublime destiny.

Depersonalization robs man of his integral wholeness and reduces him to the status of a part. It places man's meaning in a larger collective whole to which he is subordinated as the bee to the hive and the ant to the colony. It would transform society into what Chesterton aptly describes as the empire of the insect.²⁾ Prof. v. Hildebrand also calls attention to this fatal trend of our times and its practical implications. Thus he writes: "Our epoch is characterized by a terrible anti-personalism, a progressive blindness toward the nature and the dignity of the spiritual person. This anti-personalism expresses itself mainly in a radical collectivism."³⁾

²⁾ "What's Wrong With The World?"

³⁾ "Marriage."

Personality and personal rights are jeopardized also by the practical movements of our days, which must cope with extraordinary tasks of reconstruction. The magnitude of these tasks and their urgency contain a subtle menace which it is well to recognize. The need of speedy action is likely to engender an impatience which will be more concerned about results than about methods and which primarily aims at efficiency. The insidious temptation to copy the less offensive methods of Fascism and Totalitarianism might easily arise for it cannot be denied that in some respects these otherwise obnoxious systems have achieved spectacular successes. No doubt, a political system that is not hampered by a scrupulous respect for rights can get things done quickly; it is a different question, however, whether it can accomplish anything lasting and really worth while. An efficiency of this type, sensational though it be, defeats itself, nor can it compensate for the moral losses which it involves. Still the glamor of success is seductive and blinds to the means by which it has been brought about. Thus one might reason: After all, what harm can come if in order to realize our indisputably noble objectives we do borrow from our enemies some of their less objectionable methods which have proved so astonishingly effective? Why cling to the much slower methods of Democracy? Why not use for a good purpose what the enemy has used for evil?

Plausible as this sounds, it is sophistic. Means and ends cannot be totally separated. They are

of a piece. In fact, means are determined by the end, they are born out of the end and breathe the same spirit. The methods of an evil system carry a taint with them. Accordingly, if these methods are adopted in the interests of a good cause, an infiltration of evil will go with them and corrupt the cause itself. Unremitting vigilance in this respect is indispensable. The plight of the world at this moment requires thinking in terms of masses, planning on an unprecedented scale, strong leadership. In such circumstances the individual is dwarfed, personality overshadowed, rights appear of secondary importance and freedom appears as an impediment. Therefore, caution is imperative lest in the process of world betterment finer and more precious things be lost.

We will have to return to this problem. We conclude at present with a notable passage from Nicholas Berdyaev: "Those who devote themselves to the earthly welfare of mankind rarely believe that man is destined for a higher, a divine life. The euclidian mind, full of revolt and self-limitation at the same time, tries to improve on the work of God. He created a universal order that is full of suffering and imposes on man the intolerable load of freedom and responsibility; in the euclidians' world there will be no suffering or responsibility—or freedom either. That mind necessarily leads to the Grand Inquisitor's system, the human ants' nest."⁴)

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PULLING IN OPPOSITE DIRECTIONS

WHILE the majority of our people remain unwilling to destroy in a revolutionary manner the economic system we have inherited from the nineteenth century, so much is apparent: By common consent the State is adopting policies entirely at variance with those observed for the past one hundred and fifty years of its holding aloof from economic affairs. And although the exigencies of the war are accelerating the pace of this development, it was bound to come, because conditions were ripe for a change, in fact cried for relief.

The State, in duty bound to protect and promote the common good, had stood idly by until the motto "wealth against commonwealth" had attained a decidedly sinister meaning. Capitalism

has, in fact, disproved the theories of the classical school, at least so far as certain of its fundamental doctrines are concerned. The very class of men, whose fears of the interference by the State with economic affairs are now daily voiced, helped to raise the spectre they now so dread.

Governor Bricker merely repeated, in the address delivered by him at New York on December 11th, what is being told by many speakers to members of Chambers of Commerce, Rotarian Clubs, and to groups of apprehensive citizens all over the country. "It is high time," so Ohio's Governor declared, "that we awaken to the fact that the war is being used as an excuse to further many dangerous pre-war policies. Unless these

⁴) "Dostoevsky."

policies are reversed by the American people they will unmistakably lead the nation to National Socialism."

The fears expressed by Mr. Bricker are not groundless, but he overlooks what is so obvious: Capitalism has dug its own grave and called on the scene the State to bring back order into economic affairs, and to make possible conditions of human existence compatible with man's rights and his dignity as a creature of God. The obligation of every American, solicitous of the future of the nation, is not accomplished by ringing the fire bell, but by deliberating *sine ira et studio* on what appears to threaten the future welfare of the people, because there are those who wish for more than "a reformation of institutions and morals," a "new deal" based on theories diametrically opposed to the principles fundamental to the organic laws of the nation. Therefore an entire class of citizens is haunted by the fear expressed by Samuel B. Pettengill, whose pen is responsible for the following statements, reprinted and distributed in the shape of a leaflet by John Hamman, Esq., of Houston, Tex.:

"Two facts stand out. The American system is being torn down and National Socialism erected in its place. The second fact is this: The job is not being done in the open, but largely in the dark.

"At one end of the stage we have the smokescreen of war; at the other, the public's gaze is diverted by tossing into the air the bright balls of moonshine prosperity. In the middle, cunning men are at work.

"Considered as one device among many, the Government corporation. An ingenious tool. We have some 51 such organizations—as much a Chinese maze as the public utility empires."

It is not to be denied that such devices as are these Government corporations may be used for a halter with which the nation may be led into State Socialism. It is quite proper, in fact, it is laudable that, to quote Mr. Pettengill again:

"Transportation Association of America, the post-war committee of the National Association of Manufacturers, and many others are asking Government this question: Are you going on to complete socialization or are you going to reverse gears?"

We agree also with the same writer's statement that Mr. Roosevelt, Congress, and the party convention next year should be required to answer "Yes or No. If they don't, the people must," although the alternative may oblige them to jump out of the fire back into the frying pan. For here is the rub. What have these old-timers to offer? A mere promise of prosperity, guaranteed by men who were unable to forestall 1929 and what followed? Who want to retain that economic free-

dom which stood the financially strong in such good stead all through the nineteenth century, and which made it possible for them to erect a financial empire, international in scope. A system which in consequence evolved tentacles that cupped every man, woman and child, one may say without exaggeration, in the world, either directly or indirectly, until millions of people were in misery from continuous bloodletting.

We cannot possibly return to *laissez faire laissez aller*, because conditions have proven that the world cannot find its own way, as was said it would by the Physiocrats and the schoolmen who followed their lead. Not from any knowledge of the theories, on which opposition to the free-for-all system of economic liberalism is based, but by painful experiences has a large part of the American people been driven to the conclusion that some control of capital and its use by financiers and enterprisers was necessary in the interest of all. The great depression gave those eager to move over to the Left their opportunity, and it must be said they knew how to make use of it. Millions of unemployed workers, an astoundingly large number of bankrupt farmers, small enterprisers and merchants were easily persuaded the State should come to their aid, and, let us add, the emergency having reached catastrophic dimensions, it was proper public authority should extend all possible help to a sorely stricken people.

Unfortunately, men with ulterior motives, trained in the school of Marx, Engel and Lenin, or in that of the Webbs, Cole and Laski, made their influence felt and attempted to push those formulating the policies, intended to remedy the existing sorrowful state of affairs, over the line of demarcation which separates the system based on the private ownership of the means of production from State Socialism, and finally from collectivism. The promoters of the policy, and they were and remain numerous, proceeded as did the baker of whom it is told that he used his cat for a broom with which to rake the hot ashes from the bake oven, exclaiming: "Cat, accustom yourself to the new way!"

Evidently, a large part of the American people feel they need not submit to such treatment. It may be assumed that Senator Harry F. Byrd expresses what is in the minds of millions of Americans not contaminated by the doctrines preached in the *Nation*, the *New Republic*, and certain labor papers, in the article "Are We Losing Our Freedom?", published in the September, 1943, issue of the *American Magazine*. It is quite true

that, as the distinguished Senator says, "John Jones in Virginia, Bill Smith in Kansas, and Jim Johnson in California are mighty uneasy these days, because of the way the affairs of the United States are governed at home." Reprinted in the shape of a leaflet, his expression of opinion constitutes a document future historians will quote. They will be able to judge whether or not the people heeded the call the Virginian and others addressed to them. "Congress," so Senator Byrd asserts, "is moving now to attempt to restore government by the people and to unsnarl the tangle that is weakening civilian morale. The crucial battles are under way. The administration theorists are strong, and Congress right now needs and deserves the solid support of every citizen."

The author of these statements, having declared that "a majority in the Senate and House of Representatives are determined to restore government to the people," admits, on the other hand: "There are some who aren't sure just what their constituents want. The Joneses, Smiths, and Johnsons must make their wants known. They must talk with their Congressmen, write them. They must act quickly."

While the average man or woman is well aware Government is moving in a direction they would not wish it to pursue to the end of the road, just what demands of a remedial or constructive nature are they to insist on? Matters are not really helped by asserting, as Senator Byrd does: "The people must rise now to demand that government as established by the Constitution must never perish. They must restore Congress to its proper place as the only lawmaking body. They must realize that only Congress can destroy bureaucratic rule and bring back government of the people, by the people, and for the people." While the people may be convinced all this is true, are they at present able to help decide on the choice of a reasonable program of a social and economic nature, one which will correct the evils and shortcomings of the system responsible for more than a century of chronic unemployment, insecurity of property, slums and migrating labor, and what they produce: destitution, delinquency, crime? Not to speak of recurring depressions, so injurious to economic stability and the security of families. And little of this was due to catastrophes ordained by nature or even to wars of the nineteenth century. Largely causes over which men exercised control in accordance with their selfish instincts account for conditions so shameful as those referred to were. Protracted and bitter experiences

explain the attitude adopted by the masses toward the various programs inaugurated by the Government since 1933. What is now needed is a clear-cut declaration of principles and a canon of measures which, while avoiding the dangers of State Socialism, assign to the State duties it should never have been shorn of.

The Catholic idea of the State leaves no doubt in regard to what are its rights, duties and limitations. Fr. Denis O'Keeffe, Professor of Ethics and Politics, University College, Dublin, declares: "The State is not, in the Christian view, a completely comprehensive or omnipotent association. It exists as the family exists, for certain definite ends, and its competence is limited by this reference. The State exists for the common temporal good of its members and has no other *raison d'être*. The individual is not utterly or totally subject to it." In fact, according to Catholic teaching, the individual and the family are both temporally and logically prior to the State, "and they have," as Fr. O'Keeffe asserts, "inalienable natural rights with which the State cannot morally—although it does, immorally—interfere."¹)

It is exactly here our duty begins. Any attempt on the part of the State to transgress the rights of the person, the family, society, of a group or corporation should be resented and opposed. The danger on the part of the State to intrude where it has no right to assert itself or to commit overt acts is all the greater at the present time, because the necessity for reconstructing the social order and reforming the existing economic system is pressing and cannot be indefinitely postponed. Planning on a national and international basis appears desirable. A hundred years of free-for-all fight for economic advantages and power, waged both on the domestic and the international front, while social institutions were disintegrating, make such a departure necessary. The question is, what to do and how to accomplish a planned order without incurring the risk of establishing a system under which men and women will be bondsmen in the service of State capitalism.

All this the men of the Left know; they are hopeful of finding acceptance for their plans, because they believe the war has done much to smooth the transition period between capitalism and Socialism. Our own New Dealers are satisfied to be on the move and leave the rest to opportunity and good luck.

"Today came the prediction," so the *Washing-*

¹) Democracy: An Analysis. *Studies*, June, 1939, p. 187.

ton *Daily News* reported on January 6th of last year, "that inevitable developments now in progress will result after the war in a new economic system 'which is not capitalism.'" It was a Federal Communications Commissioner, Clifford J. Durr, former assistant general counsel of the RFC and former general counsel of Defense Plants Corporation, made this statement in the address delivered by him on that day before the American Economic Association. What Mr. Durr also called "a new kind of profit system" is not, so he continued, "based on private initiative." It is a system 'in which the Government provides the capital and takes the financial risk while business is paid a management fee for the hire of its organization, and in which the manufacturer furnishes the technical skill, ingenuity and organization ability while the Government provides the market and says what and how much is to be produced . . .'" Which would mean an all-knowing, all-wise, all-powerful, all-embracing government, employing men at will to further its sole aim and purpose, the two objectives to be attained after the war, according to Mr. Durr: "the minimum of unemployment and the highest obtainable general standard of living."²)

If this end is to be achieved, "there must be," so the speaker stated, "some overall source of direction more concerned with the objectives above

mentioned than with the profits or losses of individual business concerns . . ." And as if to make entirely plain the contemplated system "that is not capitalism," Mr. Durr added: "If we are to preserve our Democracy it is essential that this direction [of economic affairs] be in the hands ultimately accountable to the people." In other words, instead of the blessings of private capitalism we would enjoy those of State capitalism, exchange one set of evils for another, until our last things would be worse than our first.

This is not what the American people hope for and want. Unintentionally they may help bring about State Socialism or State capitalism, which resemble each other as do peas in a pod. They are being taken to a high mountain and promised bread and comforts and pleasures. It is for them to decide whether they desire to sell their birthright for the promise of a pot of gold at the end of the rainbow which progressives and liberals say is a bridge on the road to a new Garden of Eden. It would not, however, suffice merely to reject the new economic order proposed by the representatives of the New Deal. A reformation of the existing system is inevitable. It will confer lasting benefit on the people only in case it proceeds from sound principles practically applied. Moreover, a reformation must grow, it cannot be made like a revolution.

F. P. KENKEL

ECONOMIC DEMOCRACY THROUGH "V-GROUPS"

(Concluded)

Different Problems in Agriculture

AGRICULTURE offers problems of quite a different kind. In order to "ration" the market to wheat growers, to mention one of them, a national board will be needed after the war, in all probability. A V-Group is needed.

Let us assume wheat growers confined themselves to growing this particular product and nothing else. Now we picture the wheat growers choosing a national board. What would be the function of this board? Mainly, to decide upon and enforce a fair price for wheat. Such a price would provide the producer with a fair wage and cover also his other costs.

In order to establish such a price the board would have to impose certain restrictions on producers. It is here the question arises: is a vocational group possible for wheat growers? After all, most wheat growers are general farmers, i. e., many of them sell other products besides wheat. Does this fact render a national board representing wheat growers entirely impractical?

No, the national board for wheat is practical. The board can represent wheat growers despite the fact that they market in addition other farm products. If the board were to institute rigid price control it would assign quotas, viz., the amount of wheat each farmer should be allowed to sell in the United States.

The vast majority of farmers would each be

²) Loc. cit., p. 16.

allowed to sell upwards of 500 bushels in the United States, an amount representing more than 10 acres and less than 50 acres of wheat. The farmer would use the rest of his land according to other arrangements. These "other arrangements" would in many cases not have to be considered by the board in control of wheat. Let us suppose that quotas assigned by three different boards—say, wheat, corn, and cotton—might conceivably apply to the same man. Let Jones sell 600 bu. of wheat, 500 bu. of corn, 60 bales of cotton, for example. Would this combination of three quotas for the same man be utterly confusing and disastrous? Such a result does not seem necessary. The ordinary farmer engaged in general farming would need to make but few changes. His crops for sale and for home consumption are already varied; they would become somewhat more varied than before.

Large wheat farms of 1000, 100,000 acres or more in dry western lands would, of course, suffer great changes under the quota system. Much of the land would be returned to pasture, or would even be returned to grass without any livestock on it. In many areas the Government is, of course, carrying out such a program so as to anchor the soil, co-operating with the owners or buying the land.

The plan discussed here is embodied in House Resolution No. 43, endorsed by the President, Vice-President and Secretary of Agriculture.

A Board over V-Groups in Agriculture

Over and above the boards for wheat, cotton, and corn, etc., there should be a board to represent the whole agricultural industry. There would be cases, probably, in which such a supervisory board should step in. Let us suppose that quotas were allotted to producers of beef cattle, and that the marketing of their grain by certain western wheat producers were cut down in this country; that is, their wheat quotas would be small compared with their large acreage.

The producer finds he must change from wheat to beef, but this conflicts with quotas established for beef. In such a case, the over-all agricultural board would be useful in adjusting differences. All the foregoing discussion is based on quotas of products for sale. Those are the easiest quotas to handle. For instance, Brown is permitted to produce any amount of wheat but may sell only 1000 bushels.

For years the AAA plan held down production of wheat and cotton, allowing the farmer a quota

of so many acres. Farmer Smith was allowed to grow 4.3 acres of oats, 17.9 acres of cotton, 19.1 acres of corn, etc., and still qualify for a Government check. He was not allowed to grow more than that under the penalty of losing the benefit check upon which he had been depending.

The "quota of bushels for sale" system is much more simple; the farmer is allowed to grow crops for use on his own farm as feed for animals or even for export. When the acreage allotments are applied to all farms, then one over-all agricultural system must assign the acreages. Individual boards for wheat, etc., would be useless. Under the system suggested above the quantity sold is regulated. No regulation as to *acreage*, no regulation as to quantities produced and consumed on the farm is attempted in such a system. A man can raise as much wheat, corn, etc., as he wishes; he can feed his crops to livestock if he so desires. When such an arrangement is in effect, separate boards for wheat, cotton, etc., could function separately, setting quotas. Intervention by a supervisory board would rarely be needed.

The prime function of the national organization for agriculture, therefore, is seen to be that of a bargaining group. "Forty Years After" suggests¹⁾ "a reasonable relationship between the prices obtained for the products of the various economic groups: agrarian, industrial, etc. Where this harmonious proportion is kept . . . then only will the economic and social organism be solidly established." That organism includes "a variety of prosperous institutions organically linked with each other."

The V-Group has been considered as though it were somewhat isolated. The V-Group must next be studied as part of a system. They are called "orders" by one author, because they are bodies ordered toward each other. They buy goods from each other. They should be so organized as to carry out that activity in a spirit of co-operation. If they are not so organized and fail to achieve team-work, they commit suicide. Without national prosperity, all die.

We have now seen something of the structure of a V-Group in agriculture, especially as needed for marketing farm products. It has become evident, too, that a V-Group must co-operate with other groups. If the groups are quite isolated they cannot determine fair prices; some sort of collaboration must be had so that agreements and contracts may be formed. We need not jump to the

1) NCWC edition, p. 25.

conclusion that a "get-together" should be had only between *national* representatives for each industry. Bargaining should be had between local and regional *units*, too.

Intervocational Councils

Suppose a council is formed for a certain region. Representatives from various industries in this region sit on the council. Coal, iron ore, steel, railroads, landlords, farmers are represented. They will try to keep prices in a reasonable relation to each other; they will be called on to settle also many other points. The same holds true for municipal councils on which the various groups are represented.

The purpose of city and regional councils can be stated briefly. In Kenosha, Wis., and other cities, the council has especially promoted peaceful labor relations. In Kenosha the Trades and Labor Council is nominally an AFL body, but the CIO locals are represented. The unions support a common newspaper, co-operate in a Workers' Educational Council, and come together in the

Kenosha Union Label League, which endorses both the AFL and CIO insignia. In the opinion of Herbert Harris ("Labor's Civil War") the Kenosha workers, socially and economically united, have set an example for the rest of the country; "the hourly and weekly earnings of Kenosha workers were some 3.5 percent higher than any comparable Wisconsin city throughout 1939."

Among other cities with inter-occupational councils, San Francisco, Oakland and South Bend might be mentioned. These councils have prevented much unemployment. The council in Pittsburgh did work typical of an inter-vocational council, sizing up its idle plants and getting contracts for those plants. The Pittsburgh program, however, might be thought of as regional since allocation of contracts is directed to plants not necessarily confined to the city limits. A council which is certainly regional in scope is the combined AFL-CIO council, reported as representing industries in Texas.

JAMES MCSHANE, S.J.
St. Louis, Mo.

Warder's Review

New Ideas and an Old Dogma

THERE came to our desk recently a leaflet of not many pages, an address by James S. Kemper, former President, Chamber of Commerce of the United States, delivered by him to the International Association of Insurance Counsel some months ago. The speaker ably argued chiefly in favor of two contentions: The peoples of the world are neither ready for nor capable of achieving one government, "One World," while "an intelligent American foreign policy would do more to give the world a hundred years of peace than all the so-called peace plans that will be hatched between now and doomsday."

In the course of his discussion of these momentous problems, Mr. Kemper stated an opinion absolutely at variance with a doctrine fundamental to the thoughts of modern man. Having declared that "the acceptance of Christ's philosophy by all the peoples of the world and by all governments of those people, and the actual tenets of the Christian religion by individuals and by nations undoubtedly would provide the best basis and the best hope for permanent peace"—the speaker ruefully admitted: "And, yet, history demonstrates to

what a trivial extent mankind has put these principles into effect." But, and this is for us most interesting and valuable, Mr. Kemper did not rest his argument at this point. Continuing, he said—and the sentence is printed in italics in the leaflet:

"Realism compels the admission that the massive fact of human nature stands in the way."

An indirect denial this of the vaunted natural goodness of man, a doctrine opposed to fundamental teachings of Christian faith and the source of opposition to revealed religion, the Church, and of anti-clericalism.

Behind what Mr. Kemper refers to as "the massive fact of human nature," according to the Christian concept, stands original sin. Denial of this doctrine is the key of many aberrations of the modern mind. So serious a thinker as Berdyaev attributes even some of the faults of the Democracy of our times to the teaching which is so much more flattering to man than is the Christian dogma that human nature is vitiated by sin and therefore in need of divine aid. It is in one of his most thoughtful essays, on "Democracy, Socialism and Theocracy," the Russian scholar writes: "Fundamental to Democracy [meaning the system of majority rule] is the optimistic premise of the natural goodness and grace-ful disposition of human nature." And having pointed to Jean Jacques Rous-

seau as "the intellectual father of Democracy," Berdyaev declares, "Democracy does not admit the corruption of man. Apparently she believes it impossible that the will of the people may be directed toward what is evil, that the majority may defend falsehood and the lie, while truth may be found with a small minority."¹)

Possibly we have in this opinion an explanation of certain phenomena of the present. Some of which foreshadow what must result should the conviction become common that "there exists a chosen class—the Proletariat; it is the Messiah, free from original sin."²)

"The Revenge on Kassel"

THE spirit of Calvinism evidently still survives in our country, in spite of the apparent decline of the sects professing the doctrines the Geneva reformer preached and practiced. A writer in the *Pathfinder*, which emanates "every week from the Nation's capital," in a recent issue gloats over the bombing of Kassel, in Hessa, in a manner reminiscent of the belief in a God such as the people of Plymouth Colony thought Jehovah at the time of King Philip's war. Toward the end of the chapter of his work on "The Beginnings of New England," John Fiske writes: "The Puritan, who conned his Bible so earnestly, had taken his hint from the wars of the Jews, and swept this New England Canaan with a broom that was pitiless and searching."³)

The havoc wrought in the Hessian city appears to the author of the page on Americana the revenge for the wrong committed by the Elector of Hess-Kassel at the time of our revolutionary war, when he sold to the British a large number of soldiers to aid them against the American colonists. Were the autocratic prince still alive and were only his palaces in ruins one might concede that retributive justice had been done. But just why the people of that city should be punished for the sins of an autocratic ruler, committed by him more than one hundred and sixty years ago, cannot be explained by any rule of tolerance, the advent of which in a distracted world is said by so many people to be assured by us. Having enumerated in addition the sins committed by the Nazis in Kassel against the Jews, the writer, who ignores the fact that Christ preached a new gospel,

closes: "then on October 22d the 166-year-old score against William IX was evened. Fires raged for several days after the bombardment. Kassel had been destroyed by American-built planes."¹)

Inaccuracy is a propensity common to liberal hack-writers. William IX did not come to the throne until 1785, and by that time the Americans had won the war. It was the elector Frederick II (1760-1785) dealt in human flesh, although not all of the mercenaries sent by him to America were his subjects. The poet Seume, kidnapped while passing over Hessian territory, was a Saxon, and he speaks in his *Memoirs* of other non-Hessians pressed into the service of the luxury-loving prince. The Baron Riedesel, mentioned in the article as one of the officers who enriched themselves in the Colonies, was not in the Hessian army. He commanded the troops the Duke of Brunswick furnished the King of England, his relative. He was thought highly of by British officers.

The era of royal absolutism, which resulted from the Renaissance and the Reformation, has nothing to commend it to us. Those German princes of the eighteenth century who attempted to imitate Louis XIV of France, committed grave wrongs and inflicted great suffering on their people. But "The Revenge on Kassel" does not appear to us a punishment meted out to one of them for his misdeeds. Nor does it appear to us wise to foster an Old Testament outlook in a world torn by hate and strife, and sighing for peace, which we, of all nations, seem destined to promote.

Anti-Clericalism

IN recent months the name of Alexander Werth, an influential French newspaper writer of the liberal school, has appeared repeatedly, attached to articles printed in some of the leading papers of our country. Indicating that the veteran journalist still holds his own in the esteem of his confrères of the press.

In May, 1940, the same Alexander Werth contributed to the *New Statesman* an article, evidently written in France during the invasion of that country by the Germans. The full debacle had not yet occurred; the writer quoted a leading Frenchman's opinion: "The situation is grave, but by no means desperate."

General Weygand had just been put in command of the armies of France, while Petain had

1) Transl. from B's., *Das Neue Mittelalter*, Darmstadt, 1927, pp. 107-08.

2) *Ibid.*, p. 114.

3) *Loc. cit.*, Boston, 1898, p. 241.

1) *Loc. cit.*, Nov. 29, 1943, p. 16.

been appointed Vice-Premier. It is in connection with the appointment of the soldier named as generalissimo that Werth reveals to what extent anti-clericalism prevailed in a country Americans like to think of as Catholic. The well-informed publicist, who was never in the Catholic camp, writes:

"It makes one sick to think that Weygand was more or less *limogé* at the insistence of our Left Wing politicians, because he was a Catholic and went to Mass. That was a few years ago; and he was never allowed to run the show—till now. Now Weygand has been called upon to clean up the mess."¹)

It is the very Left Wing politicians Alexander Werth accuses of anti-clericalism are slated by our own Progressives, aided by refugees, to establish the Fourth Republic. They constantly refer to Leon Blum and the Popular Front as the people they wish to see reinstated in power.

Anti-clericalism, inaugurated by the representatives of the Enlightenment two hundred years ago, has disturbed European conditions to a far greater extent than is usually known. Liberals have no reason to write a history of what is in fact a movement to which representatives of bourgeois capitalism as well as of Communism granted aid. While American Catholics join with others to ward off the danger of anti-Semitism, they should not overlook that the seed of anti-clericalism is being sown in our country by refugees from France, Italy, Spain and Germany at the present time.

Oppose Milling of Rice

WHEAT, rice and sugar, all three, reach the dining table robbed of certain nutritive and health-giving qualities possessed by them before processing. In the case of rice the evil results of polishing are frequently observed among people whose diet consists largely of this grain.

Within the past year the Government of Madras, India, has therefore promulgated the Madras Rice Mills Licensing Order, which is intended to enforce undermilling of rice, that is, a reduction in polishing the kernels to the extent customary in our country. It has also granted an amount of money for the purchase of wooden rice hullers, to be used for demonstration purposes, in the hope of promoting hand-pounding of rice. While heartily commending the steps taken by the provincial Government in the interest of hand-milling of rice, the *Madras Journal*

of *Co-operation* calls to the attention of its readers the experience of Travancore in regard to under-polishing of rice.

It appears that the Superintendent of the Public Health Laboratory at Trivandrum, in the State of Southern India referred to, recently "argued convincingly that under-polishing of rice by mills cannot succeed in the very nature of things." Hence the official pleads "for complete prohibition of milling of rice as the only logical step." He concludes his arguments with the statement: "Prohibition of milling is a measure not only of great nutritional value but also of economic and social importance." Making its own this opinion, the Madras co-operative journal continues:

"It is wise for Government of other provinces and States to pause and consider if, in view of the experience of Travancore in regard to under-polishing of rice, it is not time to revise their views and prohibit milling altogether."

The officially prescribed laboratory tests cannot, it is claimed, be easily applied to determine the extent of polishing. "So the order," the article states in closing, "may prove a dead letter and the good intentions of Government may be frustrated. It is part of prudence and wisdom to benefit by the experience of others engaged in similar projects."

In regard to polishing of rice, we should certainly learn from India. As things are, the more healthful brown rice is in our country not easily obtained. With beneficial results for the manufacturers of vitamin pills.

Contemporary Opinion

IT is a mistaken premise that peace for all the world will be insured by the imposition of representative government. But that the English speaking people should dictate the peace and insure its continuance is a thesis to which all English speaking people will subscribe. However, if this comes about, it will be not because of any academic theories about government, or ethnology, or geo-politics, it will come about because we are the conquerors and are imposing on the vanquished that form of living which we believe to be the best. We could be wrong. We were in 1919 and the subsequent years.

*American Metal Market*¹⁾

¹⁾ Loc. cit. London, May 25, 1940, p. 660.

¹⁾ Vol. XLIX, No. 122. Calls itself: "The Leading Daily Newspaper and Market Authority of the Steel and Metal Industries, etc."

It is proposed that if labor can get its rights through a national labor-relations act, farmers could get their rights through a national agricultural-relations act. This would mean looking to legislation and bureaucratic regulation for economic salvation. The experience of mankind right down to the present moment gives no warrant for faith in this formula.

Labor, with its national labor-relations act and labor board, seems to be riding high. But the time will certainly come, and maybe soon, when labor will be sorry it put itself under the domination of a political board. Labor has lost its free bargaining power. Sooner or later, it will find itself bound hand and foot by bureaucratic rulings.

Farmers certainly do not want to be subjected to bureaucratic domination in any such manner. They would lose the freedom they have, without any compensating gain in economic well-being. Farmers have already had enough of being pushed and ordered around. They want to gain their right under economic freedom, rather than bureaucratic slavery.

There is no legislative short-cut to economic justice.

Nebraska Union Farmer

Not long ago one of our contemporaries inquired, rather in the tone of Pontius Pilate, "What is Democracy?" Well, it is not really an unanswerable question, or even a difficult one to answer. But there are, it seems, Catholic publicists who do not know the answer. In the latest *Catholic Times* (of London) to hand, I find a Reverend Doctor of Philosophy writing: "A government is a democratic one, if it is the kind of government which a nation or people really wants." So, if autocracy is what the people really want, that becomes democracy! Usually, says St. Thomas, a thing is named and defined according to what it consists of in itself (*secundum id quod ei convenit primo et per se*).

The essential democratic principle is that the whole nation retains and exercises responsibility for the acts of its government. To be democratic, a government must in the first place be answerable for its actions to its people, who must have ready constitutional means for changing their government if they are dissatisfied with its conduct of affairs. Among these means are clearly the right to discuss government measures publicly, to criticize them in the press, to organize political parties, and—I see no alternative—the use of the ballot-box, voting

Hence the book "For Democracy" published by the Catholic "People and Freedom" Group in 1939 defines Democracy as "a political and social system based on the free and organic participation of the whole people for the common good" . . . Democracy therefore supposes in the general body what we call "public spirit," the realization that the conduct of the State concerns the consciences of citizens, a sense of co-responsibility, and a readiness to share the burdens of public service.

H. R.

The Examiner, Bombay

Based on a projection into the post-war period of the rapidly expanding pre-war centralized control, I'd say that the post-war outlook for young business men is bad, very bad. In fact, worse than it has ever been at any given time in the entire history of our Republic.

About all a young business man can look forward to under the centralized control philosophy is more and more, and then still more, regimentation in every phase of his existence. It recently came to light that under the terms of the lease used by at least one of the Government housing projects, it's necessary for the tenant to get written permission from the Government before having a baby.

When regimentation reaches that stage, all of the other things, such as being told by the Government what to eat and how much, what you may or may not wear, where you have to live, where you must work and for how much, whether or not you can have a car and if so, how many miles you are permitted to drive it in a given period—all these things and many others fall into the class of minor irritants.

DE WITT EMERY¹)

A large part of Europe and Asia will inevitably come under the influence of the Russian idea after the fighting stops. Many of our responsible leaders are beginning to realize that the threat of Russia is not military in nature, but ideological. The *United States News* of September 3rd expressed this view succinctly:

At bottom, however, the deep official concern is over Russia's example.

First, Russia can make Germany work for her to replace destroyed goods. U. S. and Britain cannot do the same without interfering with private trade.

Second, Russia can keep full employment, with Gov-

¹) From an address delivered at the Annual Meeting of the U. S. Junior Chamber of Commerce.

ernment running everything. U. S. and Britain may face serious post-war employment problems.

Third, Russia may give the appearance of post-war progress, as undeveloped resources are exploited on a planned basis, often utilizing war-developed transport and machinery.

We did not feel the impact of this situation in the pre-war era of depression because not till 1937 and 1938 were Russia's accomplishments under its system of economic planning understood in this country, and then only by a few students of the subject. After that the menace of the approaching war absorbed our attention. In the post-war world the opinion-forming industries will not find it possible to poison the minds of the people against Russia¹⁾ in the way that they did before the war.

*The Nation*²⁾

The Economic, Financial and Transit Department of the League of Nations has published a survey (Commercial Policy in the Inter-war Period, Geneva, 1942) of the efforts made between the two wars to reduce trade barriers. It is a depressing document. Its outstanding features are the close correlation of success or failure in all major attempts to lower trade barriers with the position of the trade cycle and the state of political confidence, and the extraordinarily small degree of success achieved even in the relatively favorable circumstances which existed at the time of the World Economic Conference of 1927 and for two years afterwards. In view of past experience, it seems very unlikely that conditions under which even the degree of freedom of trade of (say) 1929 might be restored can be expected for at least a decade after the war. No doubt there will be opportunities for localized reduction of trade barriers by agreements between pairs or small groups of nations, on the lines of the trade treaties made by the United States under the New Deal (?); we have a strong interest in taking advantage of every opportunity of this kind which may offer itself.

M. P. FOGARTY

*The Christian Democrat*³⁾

Communism can be met and vanquished only by a tremendous spiritual resurrection. A materialistic régime, even if it preaches social justice, will not avail against the Communist revolution

FR. PHILIP RODRIQUEZ, S.J.

¹⁾ Meaning: Against Communism.—Ed. *SJR*.

²⁾ Nov. 27th, p. 644.

³⁾ Loc. cit., Oxford, April, p. 27.

Fragments

SPEAKING at the Aquinas Institute Stadium Dinner, in Rochester, Most Rev. James E. Kearney, Bishop of that See, declared, with reference to a recent controversy: "Anyone with common sense realizes that academic freedom cannot be unlimited freedom for any university founded on definite principles."

Some one has said of Mr. Willkie's "One World": "it is a remarkable piece of journalism, amusing, easy to read and full of ideas . . . And yet, when all this is said, the reason for the extraordinary sale of this book and for its world importance (!) is something else. The clue lies in the map which is printed on the inner side of the back cover . . . the symbol not only of world unity, but also of a new kind of world."

Writing on "Augustus Frederick, Duke of Sussex," in the *Tablet*, Humphrey J. T. Johnson states the opinion: "The institution of Monarchy in England has been made more popular by the association of the Royal Family with the masonic order; while in France, on the other hand, its fall followed close on Louis Philippe's refusal to permit his eldest son to occupy the position of Grand Master of the Grand Orient, a refusal which exposed the King to the charge of being influenced by 'Clericalism.'"

After Cairo and Teheran the publicist Sokolsky reached the opinion: "Open diplomacy has played no part in this war, the rulers having avoided any recognition of the right of the people to be informed of arrangements, deals, pacts and purposes involved. Maybe that is essential for 'security'; maybe it is a reversion to the ruler type."

An English daily must accept responsibility for this statement: Dr. T. H. Sanderson-Wells, Food Education Society chairman, told in London yesterday of a perfectly balanced chemical meal, containing all the necessary vitamins, which was fed to a number of rats. They all died.

Consumption of tobacco, states an article in *Agriculture in the Americas*, has followed civilization for more than four hundred and fifty years, increasing in direct proportion to upper trends in living standards.

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

Christian Conception of the State

HE who would have the star of peace shine out and stand over human society should co-operate towards the setting up of a State conception and practice founded on reasonable discipline, exalted kindness and a responsible Christian spirit.

He should help to restore the State and its power to the service of human society, to the full recognition of the respect due to the human person and his efforts to attain his eternal destiny.

He should apply and devote himself to dispell-

ing the errors which aim at causing the State and its authority to deviate from the path of morality, at severing them from the eminently ethical bond which links them to individual and social life, and at making them deny or in practice ignore their essential dependence on the will of the Creator. He should work for the recognition and diffusion of the truth which teaches, even in matters of this world, that the deepest meaning, the ultimate moral basis and the universal validity of "reigning" lies in "serving."

PIUS XII

The Youth Movement

We Do Not Want our Jobs Done For Us!

BELIEVING evidently in the imminence of regimentation of life by the State, and fearing the influence both would exercise on youth, the Catholics of England are conducting youth rallies with the intention of demonstrating that "they are not prepared to be dragooned into acceptance of solutions that they know are wrong, because not in accord with Christian principles and traditions." They are apparently aware also that much of Government sponsored youth schemes are ordered less to the benefit of youth itself than to subservience to grandiose Stateist plannings. Which our own National Youth Administration would have served, had its wings not been clipped by Congress.

The seven conclusions drawn from the discussion by a congressional committee of the National Youth Administration's activities are enlightening in more ways than one. We quote merely the last one:

"Educational groups fear that the National Youth Administration presages centralized educational control." (Senate Doc. No. 54, 78th Congress, 1st Session, p. 12.)

Speaking at one of the Youth Rallies, the Archbishop of Liverpool, Dr. Downey, said: "A certain amount or rather an uncertain amount of our regimentation is necessary in our lives at present, but as little as possible should be introduced into post-war planning and more especially into the field of education, under which head the Government proposes to deal with the Youth Movement. Let us here and now make it clear to all concerned

that we do not want anything modelled on, or even approaching the Hitler Youth Movement or the Balilla of Italy."

Particularly noteworthy, however, are some of the views expressed at the London rally by Mrs. Joan Tomlin, aged twenty years. Talking on the family, she threw a gauntlet at the feet of British stateists, brothers in pink and red of our own new dealers:

"We, the fathers and mothers of tomorrow's families, do not want our job done for us by the State. We do not shirk the full implication of our insistence on the right of the family. The solution of juvenile delinquency is not 'Let us build more and better reformatory schools' but let us build houses to abolish the appalling slum conditions. The solution to malnutrition and physically unfit children lies not merely in the provision of free meals and medical services at school, but first of all in arranging adequate family incomes and decent houses. There is growing approval for the accusation that many parents are unable or unfit to bring up their children properly. The answer to this is not 'Let us have more nursery schools'—though they often serve a good purpose—or 'Let us have more authority for the teacher and State official'—both of whom have their place in Society—but first of all 'Let our young people be educated in the arts and duties of parenthood.'"

In one terse sentence, the last one of the statement, the young woman laid down a full program. Unfortunately, it is one few Catholics would care to make their own. It is plainly old fashioned and an injunction regarding duties to be performed. And since parenthood is so uncertain a thing, and since perhaps we won't have children, 'why bother in advance about what to do with them!'

Young Soldiers and the Post-War

WHILE on the one hand there appears to be a concerted endeavor to badger the American people into making all sorts of plans and promises regarding the post-war world, on the other it cannot be denied that public interest has not been aroused, to the extent dictated by the times, in the kind of social, economic and political order that will be evolved after the cessation of hostilities.

In the meanwhile there is a growing conviction among serious minded men, even as among those with an axe to grind, that the returning members of the country's armed forces will be dissatisfied with conditions as they will find them. In fact, it has been indicated that they are dissatisfied even now with the easy way so many civilians bear, or shirk, their wartime responsibilities. Labor leaders, for instance, fear that the soldiers, sailors and marines are developing a deep-rooted anti-labor bias, as a result of the strikes that have hampered the war effort. Leftist Ralph Ingersoll, former editor of the New York newspaper *PM* and now a captain in the Army corps of engineers, puts the matter quite simply in his new book, "The Battle is the Payoff," when he says that no group anywhere is doing as much serious thinking about fundamental problems as the men in service.

With something of a flair for the sensational the *Worth Street Forecast*, four-page leaflet published in New York, recently attempted to define

the attitude of the members of the armed forces, and perhaps to shock its readers into "doing something." "We have just finished reading a sixteen-page letter from a member of our armed forces who has been in the South Pacific since our offensive began there," the leaflet asserts. "The letter was uncensored. In an unemotional narrative fashion what happened was related. We are sure that if this letter could reach every American their perspective on life would be somewhat altered . . . There would be a lot less waste and less luxury in the conduct of our national affairs."

And then the *Forecast* gets down to cases: "The boy's mother who got that letter wondered what kind of a man her son would be when he got back. We didn't tell her but we are going to tell you. In that solemn tale of agony, sacrifice, nobility of character, and belief in the goodness of America, is a *terrible warning* what will happen on the return of such men to see how badly we have done things at home. Whoever you are, wherever you may be and whatever you do, you would better make ready for the 'Grapes of Wrath' that are being stored in the hearts of some of the most perfectly conditioned killers."

Possibly this picture is overdrawn. But it does point to a condition whose implications cannot well be overlooked or neglected. And because the majority of the men in service are young men, the problem is one to concern leaders of youth organizations, now and later.

Catholic Action

The Lay Apostolate

IN England the St. Vincent de Paul Society is now in its one hundredth year, having been introduced to London, in 1844, from Paris, where it had been founded eleven years earlier. Among its British pioneers were George Blount and also Frederick Lucas, a converted Quaker and founder of our contemporary, *The Tablet*, some four years previously.

The first meeting occurred at Pagliano's Cafe, in Leicester Square, the devout proprietor himself becoming an ardent Brother. Neither was the Society his sole contribution to Catholic Action, as seven years later, in collaboration with Cardinal Wiseman, he furnished a four-room cottage adjoining his private residence at Brook Green, "Near London," into which settled England's first

Little Sisters of the Poor, founded twelve years earlier at Rennes, France. From this Congregation and its miniature English beginning evolved, a few years later, the somewhat similar Congregation of the Sisters of Nazareth.

It is a Bishop of India, Thomas, of Bangalore, addressed to his people, several months ago, a call to be Apostles:

"It is most important that the faithful obtain a better grasp of the truths of religion and conform more closely to Christian standards of conduct. The appalling ignorance of the teachings of the Faith among many of the faithful is one of the chief causes of much indifferentism and neglect of religious duties. Our people should give an example of Christian life.

"... We must have a strong and well organized laity who by their Christian character and example of life will render Christian principles supremely influential. We must have organizations of Catholic Action to promote union and Christian solidarity among Catholics... Though divine worship is a primary Christian duty, it is not sufficient in itself to neutralize the effects of a secular press, of the cinema and of public institutions, or to safeguard the rights of the Church and of Christian consciences. The specific task of Catholic Action is to make the Faith the deep-

est thing in life, not only among individuals but also in Catholic society as a whole, and to render it the source from which all our actions spring and color our whole outlook on life..."

And yet, despite the appeals and admonitions of Popes and Bishops, addressed to the laity, to put on the armor of God that they may be able to defend His sacred rights and those of His Church, indifference and worse persist. But when the fruit the world prepares for them proves poisonous, men complain and despair of God's providence!

Rural Problems

Promotion of Rural Life

AT least as far as the world of English-speaking Catholics is concerned, the first rural life conference was organized in our country, due to the initiative of a priest in the State of Oregon, now Bishop of Kansas City, Mo., Most Rev. Edwin V. O'Hara. A few years ago Australia took up and promoted the idea, and late in the summer of the past year, to be exact on August 25th and 26th, the first Catholic Rural Conference in New Zealand was held at St. Patrick's College, Wellington. It enjoyed the patronage of Archbishop O'Shea, S.M., who delivered the inaugural address. For the present, the Conference is restricted to the Diocese of Wellington, but it is hoped that it may develop into a national movement.

The proceedings are of interest, because they reveal how closely rural problems observed in other parts of the world, in countries still young, resemble those we are struggling with in America. Wherever capitalism has attained to influence, there the identical social and economic problems have grown apace. Affecting not merely the outlook of men on matters pertaining to their economic needs, but also on their attitude toward moral factors. What has become, for instance, in the modern world of the Christian concept of work as an office, the obligations of which men should fulfill in accordance with the divine will? The social significance of these ideas is not sufficiently stressed by a generation accustomed to emphasizing rights more than duties. Our efforts, to persuade those on the land to remain true to their vocation of tilling the soil, will avail little if they are not fortified by considerations of a religious nature.

One of the speakers at the Wellington conference told his audience that the prevailing wrong

intellectual outlook on life on the land should be counteracted by developing what for want of a better term may be called a rural bias, particularly in the minds of the young. There was a growing tendency among young people today to wish to escape responsibility; a failure to realize that only when a man is the responsible owner, or has security of tenure over the means of his own livelihood, is he really free. There was a wrong attitude towards the land and towards farming on the part of many of those engaged in it. Farming is regarded as living off the land. It should be regarded as living on the land. The failure of many to grasp that farming is a real vocation, a way of life, and not simply a means of profit, is a reason why many do not wish to stay on the land but to live in the city as soon as they can afford to retire.

The latter reproof, let us add, is valid only in part. An aging farmer should retire and turn over his farm to a son or, if the land permits of its being subdivided, to several of his children. In some parts of Germany the parents retire to a cottage, located on the farm, which they occupy until death calls them. It was known best as the *altentheil*. In addition, the son and heir frequently was held to furnish them with a stipulated quantity of grain and fuel, and even an annual stipend in cash. We know of but one instance of the observance of this custom in our country, by a German farmer, who, forty years ago, resided on a farm not far distant from Chicago.

Having to do with a rural conference conducted in New Zealand, we may be excused for using the phrase: "Let us return to our mutton." In closing its report on the meeting, *Zealandia*, Ca-

tholic weekly of Auckland, states: "It was seen that one of the first things to be done was to set up a scheme of adult group education to foster in its members a love of the land and a consciousness of the dignity of farming as a vocation." A noble goal, indeed. If it is to be attained, more is needed than love of the land and belief in the dignity of tillage and other pastoral activities.

There must be added to these considerations of a natural kind, the firm conviction that the pursuit of husbandry is an office, entrusted to the owner or tenant of farm land by divine Providence, to be administered according to the precepts of the moral law regarding the purpose and use of property. With a threefold purpose in mind, of which self-sanctification is not the least.

Marriage

Admirable Legislation

WARTIME emotionalism has caused a weakening of moral standards, principally with respect to marriage. Hasty marriages and the greatly increased number of divorces granted by the courts afford ample evidence of the easy morality prevailing today.

In view of these conditions it is heartening to learn that agitation has been begun to strengthen the marriage bond by more stringent regulations regarding the obtaining of a divorce. Similarly, attempts are being made to inject a waiting clause in a marriage license, a plan designed to stop overly hasty war and "gin" marriages. The State of Missouri has enacted a measure of the latter kind. According to this law, in operation only a few months, couples must file a declaration of their intention to marry at least three days before a license will be issued or the marriage can be performed.

Exceptions are permitted only in cases where the couple obtain an order from the judge of a circuit or probate court.

Needless to say, Catholics of the State endorsed the bill, seeing in it an attempt to uphold the integrity of marriage and indirectly that of the family. Particularly the eastern section of the State had become almost one vast "marriage mill," where all too often the officiating justice of the peace or whoever performed the ceremony had to help keep one or both of the parties from falling into a drunken stupor until the ceremony could be completed. Many too were the stories of youngsters, some who even had to lie about their age to secure a license, deciding after an automobile ride, with or without the "assistance" of liquor, to stop at one of these establishments and be married on the spur of the moment, "because it seemed like a good idea," as many of them said afterwards.

Unfortunately, Catholics generally have not concerned themselves greatly with promoting constructive legislation of the kind referred to. Such laws, so much in agreement with Christian principles, might well be fostered in other States by Catholic men and women.

Co-operation

Conditions Recommend Co-operative Use of Farm Machines

BECAUSE of a dearth at the present time of farm machines of a certain type, co-operative use of such instruments of production now on the farm, and custom work, will have to be arranged, advises Prof. W. M. Curtiss, of the N. Y. State College of Agriculture. Farmers of the Empire State are said to be particularly short of corn harvesters, hay loaders, and manure spreaders. And that they go into this year's production season with fewer experienced farm workers and with limited numbers of new farm machines to handle their many farm tasks.

Nearly one farmer in ten reported he was in

need of one or more machines of the kind referred to; other needs were for trucks, tractors, ensilage cutters, corn planters, combines, and grain binders, with relatively few demands for lime sowers.

Farmers' needs of machines may vary from State to State; taking the country as a whole, the shortage referred to undoubtedly exists quite generally. With this in mind, Professor Curtiss warns that proper care of the machines will determine just how well the work will be done this year, as breakdowns of a few machines used for custom work, or co-operatively on several farms, will throw a huge load on the machines still in good condition.

A Plea for Economic Independence

WHAT is necessary to men engaged in the grim, century-old struggle for economic security was told the officers and members of the United Maritime Fishermen's Convention in attendance at the closing session by Rev. Dr. M. M. Coady, of St. Francis Xavier's University at Antigonish. The well-known leader in the co-operative movement told the fishermen that this was a time for straight hard thinking. The speaker laid full stress on education, questions of policy and co-operation in buying and selling. He warned that the good times of the present were often a menace, causing the people to forget the past, and have no thought for the future.

Dr. Coady furthermore pointed out that 80 per-

cent of the value of landed fish in the Maritimes came from the inshore fishermen, adding that there had to be men in the villages along 8000 miles of sea coast before such fish could be landed. He urged that the fishing population seek to own its own boats, gear and equipment, and said in conclusion: "You must strive to get the ownership of some of the economic processes. The production end is not the only end. If you are just going to get fish, you will never solve your own problems."

Wise counsel this is, which should fall on willing ears wherever men who toil for wages are in a position to acquire such means of production as may be used by them to advantage.

Manual Arts

Promoting Folk-Art and Hand-Craft

FORTUNATE in having for their friends men and women interested in the preservation of native art, the Indians of the Southwest continue to produce articles worthy of their ancestors' taste and skill.

A treatise on modern Indian pottery recently displayed in the Hall of Ethnology, at the Museum of New Mexico, published in *El Palacio*, describes a number of choice specimens of ceramic art exhibited. Of a large black jar of burnished and matte finish, it is said:

"The beautifully proportioned vessel is decorated with conventionalized bird, plant, and cloud motifs, with separating checkerboard panels."

It was made by Marie Martinez, whose son, Adam, "has come to be an expert in pottery decorating, and has been assisting with the work, even before the death of his father, the well known Julian Martinez. With the San Ildefonso Indians, the men decorate the pottery of their wives, mothers, sisters, sweethearts, et al." And having referred to "one of the big, flat jars of Hopiland," made by the famous pottery-maker Nampeyo, the article continues:

"Visiting the excavations of Dr. J. W. Fewkes, in the Hopi area of the Little Colorado drainage, in the 1890's, Nampeyo was impressed with the wonderful pottery that

was being recovered. She took home sherds of this old Sikyatki ware and began designing new pottery with the old designs. As a result Nampeyo and her family gained wide recognition for their beautifully decorated vessels. The example displayed is one of the last pieces that Nampeyo decorated before she lost her eyesight."¹)

Another article, in the same issue of *El Palacio*, speaks of "a beautiful bedspread with sandpainting design, woven in natural colors, which demonstrates the fact that Navaho weavers are keeping up the fine old tradition of their people."

There is a reference also to a second example, a large blanket, "woven in white, soft rose, and warm tan, with small elements in black." This specimen "exhibits an unusual treatment of the 'thunder bird' design." A small rug, recently donated to the Museum, is said to exhibit "excellent workmanship in mohair outline weaving." A type of work which is very scarce at the present time.

While the Woolworth and similar stores are degrading the taste of the people with factory made trash, here and there in our country and Canada there is a struggle going on to preserve any artistic traditions which may have survived the inroads of industrial civilization on folk art and craftsmanship.

A Catholic sociologist expresses the opinion: In large populated centers it is a real difficulty for the ordinary citizen to know enough about the different candidates to make an intelligent choice. Often the best they feel able to do is to follow

the slate of their favorite newspaper. We would suggest very diffidently that perhaps some further medium of guidance to voters is called for.

¹) Loc. cit., Vol. I, Sept., 1943, pp. 226-28.

SOCIAL REVIEW

Catholic Social Action

IN July of last year the inaugural meeting of the Catholic Students' Federation of Ceylon took place at Colombo. In a message the Archbishop of that See wrote:

"We must tell you plainly and sincerely that in this Federation of Catholic Students we place great hopes for the future good of our Church and Country. Yours will be the leading rôle in post-war reconstruction, and even in a small country like ours your contribution to it will not be without effect if only you are thoroughly imbued with our Catholic Faith and principles . . . True Catholic life consists in unity and uniformity: it should be associated with science, art, literature and all branches of knowledge; it should apply to all professions. Solidarity is the keynote of Catholic Action."

A DEPARTURE, from which much good should come, was inaugurated in Manchester, England, early in the fall. A Catholic Industrial Council has been founded there to promote regular meetings between Catholic employers and trade unionists. The first meeting is said to have been highly successful; discussions occupied two days. "Knowledge and experiences were pooled and measures were explored for bringing principle and practice into line. Those who attended came from many parts of the country."

The Council represents an extension of the work of the Catholic Industrialists' Conference, which was founded in 1937 and meets regularly during the year at Campion Hall, Oxford, for week-end conferences. Like the Conference, the Council will work in affiliation with the Catholic Social Guild and will hold regular meetings.

Produce Grading

TO a greater extent than is customary in the United States, grading of eggs and poultry has been established in Canada. While it is not compulsory to grade or mark poultry, poultry regulations apply in every province of Canada.

Since November 1st of last year all Nova Scotia poultry graded to Dominion Government standards has been grade stamped with indelible vegetable ink on the breast of the bird. Special grade is purple, A grades red, B grades blue and C grades dark yellow. The stamp is about one and one half inches in diameter and in addition to the grade shows the register number of the packing station where birds were graded and packed. Poultry farmers are said to be well satisfied with this manner of marketing their birds, inasmuch as they feel that the consumer, buying a stamped fowl, is getting the grade the producer has been paid for.

Personalia

INFORMATION of the death of Rev. Luiz M. Brugada, Director of the Apostleship of the Sea in Spain, has been received by the Organizing Secretary of the International Council, Apostleship of the Sea. Professor in the University of Barcelona, the late Dr. Brugada devoted all his spare time during the past sixteen years to building up the Apostolado del Mar organization which is now operating at more than a dozen Spanish ports. The foundation of an A. M. Centre at Las Palmas, Majorca, shortly before his death, rounded out Dr. Brugada's great work for the seamen of his own and other lands.

In a brochure recently published, Dr. Brugada listed the following Spanish ports as being covered by A. M. organization: Barcelona (Hdqs.), Bilbao, Seville, Pasaies, San Sebastian, Cadiz, Santander, Panjon (Vigo), San Carlos, San Filiu, Las Palmas, Valencia. *Faro de los Mares*, a bi-monthly paper, is now being published for the sailors from the Bilbao Sea Apostolate Club.

Child Labor

ACCORDING to the Annual Report of the National Child Labor Committee for the year ending September 30, 1943, the second year of the war has brought a startling increase in the number of employed minors, 12 to 18 years. "In many communities," the Report states, "there have been increases of 500 to 700 percent or more in the number of working children. No one knows the exact number, but it is estimated that 4,000,000 children were at work last summer in industry and agriculture and at least 3,000,000 are employed now, of whom about 750,000 are children under 16 years."

Children are said to be engaged in every conceivable kind of employment, much of it work formerly done by adults and frequently unsuitable for young workers. Long hours and late night work are common. By and large, the child workers of today are well paid, many of them too well paid. Boys of 14 can make from 50 to 75 cents an hour; 16-year-olds can command \$40 to \$70 a week. Some youths on part-time jobs are reported to be earning more than their full-time teachers.

Juvenile Delinquency

EVEN as in our country, thus too in Canada, with a population far more conservative in its outlook on life, juvenile delinquency has increased since the beginning of the war. According to a report released by the Dominion Bureau of Statistics the convictions of juveniles per 100,000

population in 1942 were 101 against 67 in 1939 for all Canada. Convictions per 100,000 of population last year, including both adults and juveniles, were 5,426 against 4,280 in 1939.

By provinces the convictions of juveniles per 100,000 of population in 1942 were as follows, with the 1939 figures in parenthesis:

Prince Edward Island, 105 (50); Nova Scotia, 60 (59); New Brunswick, 75 (74); Quebec, 120 (80); Ontario, 115 (78); Manitoba, 81 (45); Saskatchewan, 52 (24); Alberta, 104 (56); British Columbia, 74 (56).

Statistical authorities say that the sharpest increase in juvenile crime, compared with pre-war years, appeared to have come in 1941, and since then there has been a tendency for the totals to decline.

Co-operation

FOR the first time in eleven years, so the Dominion Department of Agriculture reports, the membership of farmers' co-operatives in Canada exceeded 500,000 in 1942. It is further stated that the value of total business exceeded \$250,000,000 in the same year.

Co-operative reserves and surplus reached a high point of \$46,000,000. Of 1,722 co-operative societies reporting in 1942, 558 handled food products valued at \$9,000,000, and 180 associations handled nearly \$1,500,000 of clothing and home furnishings for their members and patrons.

The association included the business of about 250 urban consumer societies. Petroleum products handled by 561 associations were valued at \$7,000,000.

Tax Exemption

IN an effort to determine the extent of the practice to grant tax exemption to industries and to ascertain opinions regarding the desirability of this policy, Robert L. Sunwalt, Chairman, South Carolina State Planning Board, polled county treasurers in his State, industrial representatives, and planning boards or other agencies engaged in industrial development in all the southern States and in California, Connecticut, Massachusetts, Michigan, Missouri, Oklahoma, and Pennsylvania. Of the counties which replied, a large majority found such exemptions comparatively ineffectual. Railroad and business representatives likewise were virtually agreed that exemptions are ineffective or undesirable.

Of the 18 States polled—over half of which, mostly southern, grant some type of tax exemption—16 declared such practices undesirable; one (Florida) expressed no opinion; and one (Louisiana) favored tax exemption as an inducement to industrial location.

Fire Insurance Rates

QUESTION of whether fire insurance companies act illegally under the Sherman Anti-Trust Law by agreeing on rates is the issue in a case which the United States Supreme Court has agreed to review. Asserting that the Supreme Court for 75 years has held that the insurance business is not commerce, and therefore is not subject to the Anti-Trust Act, a court at Atlanta, Ga., dismissed indictments brought under the Act against 198 fire insurance companies of the Southeastern Underwriters Association.

The Department of Justice has appealed the case, stating that its outcome will determine whether action will be taken against other companies. Meantime the whole issue of Federal or State regulation of insurance has been precipitated by a bill now before Congress which, warmly supported by several insurance groups, affirms that it is the intent of Congress that the regulation of the business of insurance remain within the control of the several States.

Housing Schemes

ATTEMPTS of public agencies to solve housing problems meet with difficulties. Frequently rents are too high for those for whom homes are supposedly provided. In Washington, D. C., high vacancy rates existing in public war housing projects have forced relaxation of tenant eligibility rules. Four big projects opened about the same time and apartments have been idle since, because of stiff war-worker and family income requirements.

Present \$2,600 limit on family income in over-crowded Washington will be waived for two-bedroom units and larger. The change will probably set a pattern for similar treatment in war-production areas where there are vacancies. The policy should solve the vacancy problem but means higher-income families for public projects.

Racialism

RACIAL discrimination, directed against Mexicans in Texas, was called to public attention by the refusal of a certain cafe in New Gulf to serve a meal to a Mexican Consul. In the city referred to in connection with the celebration of Mexico's Independence Day, he was told to go into the kitchen for his meal or remain hungry.

Allejando Carillo, member of the Mexican Congress, who had come to San Antonio for the celebration, is said to have returned to Mexico, prepared to submit the account of a series of episodes of the kind related to President Manuel Avila Camacho.

HISTORICAL STUDIES AND NOTES

ORIGIN OF THE ST. RAPHAEL'S VEREIN

II.

Preliminary Steps

IN order to improve the lot of the emigrants awaiting passage to America at various European ports the St. Vincent de Paul Society of Aix-la-Chapelle as early as 1849 called the attention of Catholic societies to the crying need for social relief. At the second General Meeting of the Catholic Societies, generally known as the *Katholikentag*, held in Breslau on May 9-12 of that year, this particular association appealed to the general meeting for action.

The appeal fell on deaf ears, however. The executive board held that certain other kinds of social action were more urgent and so the motion was defeated. Nine years later, at the tenth General Meeting of Catholic Societies, conducted in Cologne on September 6, 1858, the matter was again brought up for discussion. This time a Frenchman, Marzione, a ship owner of Havre, pleaded the case of the emigrants, but to no avail. Once more a motion, intended to provide corporal and spiritual assistance to the emigrants, was tabled.

In the meanwhile, however, the question was not lost sight of by the Catholics of Aix-la-Chapelle. In 1862 these people at a special meeting established the St. Joseph Society, designed expressly to look after the German Catholics living abroad, especially in France and England. In order to carry on this work on a larger scale an appeal for help was addressed to the sixteenth General Meeting of Catholic Societies, held in Würzburg on September 12-15, 1864. But again the request was denied. The next year Mr. Cahensly pressed the matter at the meeting held in Trier and was finally able to make a little headway.

"The General Superior of the Sisters of the Poor of St. Francis, Mother Frances Schervier," writes Mr. Cahensly, "whom I had met in Havre in 1865, whence she embarked on a ship for a visitation trip in the United States, encouraged me heartily in my plan to ameliorate the deplorable conditions of the German emigrants. Thereupon I went to Trier to attend the seventeenth General Meeting of Catholic Societies conducted in that city on September 10-14, 1865. It was my good fortune to meet men greatly interested in the af-

fairs of the emigrants. Among them were Mr. Baudon, of Paris, general president of the St. Vincent de Paul Societies, Mr. Ducpetiaux, of Brussels, general secretary of the same association, and several men from Antwerp. Aided by Fr. Lambert Rethmann I formulated three resolutions, unanimously approved by the General Meeting.

"The first instructed the General Meeting to write to government officials of four emigrant ports—Hamburg, Bremen, Antwerp and Havre—requesting that separate quarters be provided for men and women on the ships.

"The second motion directed the General Meeting to contact officials in Antwerp in an attempt to stamp out the abuses concerning the spiritual condition of German emigrants at that port; moreover, this motion enjoined upon the General Meeting the obligation of proposing to the authorities of Hamburg the establishment in that city of a special mission for the religious care of the emigrants. Finally, it prescribed that the administration of this charitable work be entrusted to the board of directors of the St. Joseph Society in Aix-la-Chapelle.

"The third motion directed the General Meeting to write to the St. Vincent de Paul Society in the United States, especially to the councils in New York, seeking their aid for the immigrants, asking them to direct the travelers to places where they might associate with their co-religionists. Thereby it is hoped that the frightful losses to the Catholic religion in the United States will be counteracted. The motion provided, furthermore, that particularly the councils of the St. Vincent de Paul Society in New York be asked to found a special mission to minister to the spiritual needs of the German immigrants."¹⁾ The German Society of New York²⁾ offered advice and proffered material assistance to German immigrants, but took no interest whatsoever in their religious welfare.

Negotiations with Governments

So as to carry out the injunctions of the resolutions passed by the General Meeting Dr. Marx, of Trier, toward the end of September, 1865, addressed petitions to the governments of the emigration ports of Hamburg, Bremen, and the municipal councils of Havre and Antwerp, request-

¹⁾ Der St. Raphaelsverein zum Schutze katholischer deutscher Auswanderer; sein Werden, Wirkung und Kämpfen während des 30jährigen Bestehens erzählt von Peter Paul Cahensly. Freiburg i. Br., 1900, pp. 8-9.

²⁾ The German Society, of New York, several times referred to, is the Deutsche Gesellschaft.

ing them to enforce a plan of separating the sexes. The republics of Hamburg and Bremen enacted laws to that effect in 1866. The French Government informed Dr. Marx that as far back as 1861 a law had been adopted prescribing the separation of the sexes. It admitted the law had not been strictly enforced but would be thereafter in consequence of the petition. The Belgian Government ignored the petition entirely and took no steps whatever to help solve the problem.

Dr. Marx also wrote to Dr. Anderson, of New York, the general president of the St. Vincent de Paul Societies, describing especially the misery, embarrassment and distress of the German immigrants upon landing in the United States. He asked Dr. Anderson to help protect the German Catholics against those who would cheat and pervert them, to direct the German Catholic immigrants to Catholic settlements, and finally to make possible their attendance at Mass and reception of the sacraments while in port. No answer was forthcoming, however, and the appeal of the German societies in behalf of the immigrants was completely ignored. Toward the end of 1866 Fr. Rethmann went to the United States, returning with the news that the House of Representatives had passed a measure intended to safeguard morality on ship-board. Unfortunately the Senate did not concur because of an error in the form of the bill.³⁾

The General Meetings of 1867-69

Mr. Cahensly continues his account: "Matters had progressed this far when the eighteenth General Meeting of Catholic Societies was convoked at Innsbruck, in the Tyrol, on September 9, 1867. Dr. Marx, who had for the past two years carried on an extensive correspondence in behalf of the emigrants, submitted a detailed report and offered two motions, subsequently passed without dissent. The first requested the General Meeting to petition the archbishops of North America to help the German Catholic immigrants on their arrival in New York, in particular to direct them to settlements where they might receive the ministrations of their religion. The second motion stipulated that a short account of the dangers that were to be expected at sea and upon landing in North America be written, to include also directions for overcoming these dangers."⁴⁾

"Pursuant to the adoption of the first resolution a letter was dispatched to the archbishops of North America, but no answer was received. But while this appeal in behalf of the German Catholic immigrants was ignored, indirectly it produced one good result: the matter was discussed at the convention of the German Roman Catholic Central Verein, held in New York in May of the following year (1868). A committee of five men was appointed to look after the welfare of the Catholic immigrants in the ports of New York and Baltimore. Mr. Joseph Koelble, of New York,⁵⁾ vice-president of the Central Verein and member of the committee, a few months later was sent as the Central Verein's delegate to the nineteenth meeting of the German Catholic Societies, conducted in Bamberg on August 31-September 3. Mr. Koelble reported that ample provision had been made for rendering both material and spiritual aid to the immigrants. For instance, the committee would direct servants, Catholic girls and young men who wished to see a priest, to the proper address; advise them how to make a respectable living; would have at least one member at hand every time a ship landed, to receive the immigrants, assist them by word and deed, help them to secure employment, and finally, watch over them and safeguard them against dangers to faith and morals.

"At this point Fr. Ibach, curate in the city of Limburg on the Lahn, offered a number of motions to the General Meeting, all dealing with the care of the emigrants. Only one of these was adopted, however, that pertaining to the appointment of a committee for the protection of German emigrants (Auswandererschuttkomitee). This committee was composed of Prince Charles of Isenburg-Birstein, Fr. Ibach, Baron Felix of Loe, Attorney Joseph Lingens, Canon Prisac, and Mr. Cahensly.

"In November, 1868, Prince Isenburg notified the German bishops of this new venture in social work. Several prelates replied in very favorable terms and pledged their co-operation.

"Care of the overseas emigrants was discussed further at the twentieth meeting of the Catholic Societies held in Düsseldorf on September 6-9, 1869. On that occasion I [Mr. Cahensly] made three motions, only two of which were carried.

1865 under the title: "Ueber die religiös-sittlichen Gefahren, denen die deutschen Auswanderer auf ihrer Ueberfahrt nach Amerika und in diesem Lande selbst ausgesetzt sind."

⁵⁾ Mr. Koelble lived at 185 Third Street. The Baltimore representative was Mr. Christian Bitter, 32 Fell Street.

³⁾ Cahensly, op. cit., pp. 9-12. Dr. Marx on September 20, 1865, wrote from Trier to the president of the Central Verein, requesting him to assist the German immigrants. His letter is printed in *Central-Blatt and Social Justice*, June, 1923, pp. 91-92.

⁴⁾ This 16-page brochure was published in Trier in

The first was worded as follows: "The general meeting is requested to send a letter to the president of the German Roman Catholic Central Verein in the United States of North America, expressing appreciation for the interest taken in the immigrants by the Central Verein during the last three years, and for the organization's co-operation in directing the German immigrants to its agents in New York and Baltimore. At the same time it may be recommended that a church be erected in New York near the landing stage, in order that the immigrants may have an opportunity to fulfill their religious obligations. The committee appointed to care for the emigrants is hereby asked to carry out the provisions of this resolution."

"The second motion affirmed: "The General Meeting expresses its deep sorrow over the fact that the separation of the sexes on the emigrant ships has not been achieved. It asks that such separation be stipulated in agreements negotiated between the North German Confederation and the United States in behalf of emigrants, and also in the proposed Navigation Act of the former."

"The third motion, which was defeated, requested the General Meeting to establish special missions in Bremen and Hamburg. In order to raise the necessary funds the committee proposed to found a society under the protection of Archangel Raphael. The motion was rejected on the ground that the multiplication of societies might tend to split the organization's forces. As matters stood, the committee might well have appealed to the St. Joseph Society which had founded agencies to care for the Germans settled in Paris, London and Havre, and which could also have assumed the responsibility for the care of the Catholic emigrants passing through those cities. It is true that the extension of the work of the St. Joseph Society would have necessitated increased financial support, and that the society's means were insufficient even for its own immediate activities. The General Meeting was of the opinion that through zealous collectors and a variety of advertising schemes the funds necessary for the care of the overseas emigrants could be raised. The president of the St. Joseph Society did not agree to the proposal of the General Meeting and rejected the motion, as something foreign to the statutes of the society.

"At my suggestion the Archbishop of Cologne wrote to the Chancellor of the North German Confederation asking that steps be undertaken to check the immorality rampant on the emigrant vessels. Representative Dr. Klein did the same

and received a favorable answer from the Secretary of State of the North German Confederation.⁶⁾

(To be concluded)

JOHN M. LENHART, O.F.M.Cap.
Pittsburgh, Pa.

Collectanea

AN advertisement in the *New-Yorker Presse*, dated Wednesday, April 19, 1876, testifies to the effort of the CV to aid immigrants:

Für Einwanderer!

*Vertrauensmann des D. R. K. Central-Vereins:
Joseph Kölble, No. 185 East 3. Strasse, oder
Castle Garden, New York.*

Charles Frech, Sekr.

Mr. Koelble's office was located across the street from the Church of the Most Holy Redeemer. Unfortunately no records of the many years during which Mr. Koelble acted as the CV's Immigration Agent have thus far come into the possession of the organization's Library.

One by one weeklies and monthlies, printed in the German language in our country, are dropping out. Now it is *Der Botschafter*, hitherto published by the Fathers of the Precious Blood at Carthagena, Ohio, which has been discontinued.

We do not, however, attribute this dying out of the German press entirely or even largely to the war but rather to the decline of immigration, which began with the depression of 1893. Undoubtedly the number of German immigrants would have reached large proportions after the first World War, except for the fact that by this time the quota system had been adopted. It reduced the German immigration to less than 25,000 individuals in any one year.

The establishment of a Foundling Asylum in New York (3 North Washington Place) by the Sisters of Charity was reported in the *Freiburger Katholisches Kirchenblatt* for February 9, 1870. This section of the city, the publication reports, had been the scene of frequent infanticide. "In imitation of St. Magdalen Asylum in Paris," the account continues, "a cradle is placed at the entrance to receive poor foundlings.

"Within the first month thirteen such children were received. The police of the city say that since the institution was opened not a single case of infanticide has been reported."

The asylum was no doubt opened toward the end of 1869.

⁶⁾ Cahensly, op. cit., pp. 12-16; *Der Katholik*, 1869, II, p. 377.

Book Reviews and Notes

Received for Review

Instruments Relating to the Permanent Court of International Justice; To Prevent a Third World War. Carnegie Endowm. f. Internat. Peace, N. Y., 1943. P. c., 64 p. Price 5 cts.

Castaneda, Carlos E., Ph.D. Our Catholic Heritage in Texas, 1519-1936. Vol. V.: The Mission Era: The End of the Spanish Regime, 1780-1810. Von Boeckmann-Jones Co., Austin, Tex., 1942. Cloth, 514 p. Price \$5.00.

Littleton, Mary Brabson. Whence Victory? Scapular Press, Sea Isle City, N. J., 1943. Cloth, 177 p. Price \$2.00.

Leopold, Rev. Fr., C.S.C., M.A. Ce Secretariat permanent d'Education. Ecole Sociale Populaire. Montreal, 1943. P. c., 32 p. Price 15 sous.

Reviews

Stockums, Most Rev. Wm., D.D. Vocation to the Priesthood. Tr. by Fr. Joseph W. Grundner. St. Louis, B. Herder Co.

FEW, who have not themselves been engaged in seminary teaching, will appreciate the true value of "Vocation to the Priesthood," by the Auxiliary Bishop of Cologne. But even in its English translation it is a fascinating book to read. It is fascinating, that is, to those who are acquainted with the loose thinking and haphazard theorizing of an older form of vocational reading.

In contrast, Bishop Stockums has given us a doctrinally sound treatise, clear, well-ordered, definite. Placed into the hands of seminarians or prospective candidates for the priesthood for spiritual reading, it should relieve them of considerable vocational uncertainty and help them to form themselves into priests according to the heart of Christ. Priests would find in the norms laid down by Bishop Stockums a safe standard of judgment of vocational fitness as well as a guide to the direction of souls. Certainly there should be little excuse, if the standards of judging vocation as outlined in this work are followed, for the misleading letters of recommendation that so often find their way into the hands of students for the priesthood on their initial enrollment in a seminary.

The chapters detailing moral qualifications for a priestly vocation are especially sound and illuminating—humility, obedience, self-control, kindness, chastity, sobriety and temperance, generosity and unselfishness, love of peace and practice of prudence, orthodoxy, justice and holiness—a priesthood so dowered should do great things for God and gain added prestige for His Holy Church.

The Most Reverend author must be scored for one Homeric nod in referring to intellectual requirements for candidates to missionary communities on p. 163, "Even for missionary priests, who are bearers of Christian culture to the barbarous tribes in far corners of the earth, the Church does not wish the minimum requirements of general and special education to be lowered radically below those for the clergy who labor in civilized countries." It would be interesting to learn the author's grounds for that statement. It places him at variance with pronouncements of Benedict XV and Pius

XI. The barbarians of today are to be the standard-bearers of Christian culture and learning and holiness of tomorrow. Or can we afford to repeat disastrous experiences of the past in certain Spain-evangelized countries? "Nemo dat quod non habet," is a principle which applies a fortiori to missionaries who should exemplify the best which the Church possesses.

L. H. TIBESAR, M.M.

Marx, Walter John. The Twilight of Capitalism and the War. St. Louis, B. Herder Book Co., 1942. Pp. 316. Price \$2.75.

As opposed to many one-sided, superficial treatments of a complex problem, Dr. Marx traces a clear and realistic picture of the nature and development of industrial capitalism and its effects upon our social and economic order. He explains, for instance, why there were ten million people unemployed in December, 1939, when our production had reached its 1929 peak, how industrial capitalism arose, and why it is declining.

Good use is made of the historical method, while important data and details are supplied as they relate to the rise of commerce, the industrial revolution and its consequences, money, competition, free trade and the price we pay for our present system of specialized economy. The author provides the information necessary to reach sound conclusions as regards current trends. The background is supplied to help understand such paradoxes of the decade before Pearl Harbor as: "Shoe workers are going without shoes because they made too many of them, cotton workers going without sufficient clothing because they have made too much cloth, sharecroppers starving in the midst of some of the richest land in the world . . ." Dr. Marx also proves that our modern capitalism with its primary defects—production for profit instead of consumption as the chief goal, and lack of ethics—is necessarily bound up with war and that the struggle of 1914-18 only postponed capitalism's final collapse.

Whether the present Federal control of private enterprise will develop into a finished brand of State Socialism depends on the length of the war. But despite the dark outlook, Dr. Marx ventures a solution at variance with any deterministic view of man. The first essential, he holds, is a profound religious revival and a re-acceptance by society of fundamental law and custom, with the family entrenched as the basic unit of that society.

Then is suggested widespread ownership of productive property, localized production which will eliminate—to the extent possible—the tremendous expense of cross-hauling; workers sharing in the ownership and management of industry, consumer and producer co-operatives, decentralization and production of goods for use rather than profit. Thus will it be possible to stem the tide of selfishness and materialism of our present and to look forward to a better future.

The book, which should be read by all those concerned about the future of our country, is enhanced by a comprehensive bibliography and index.

ALBERT SCHOLZ, Ph.D.
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St. Louis, Mo.

THE C. V. AND THE CENTRAL BUREAU

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Central Bureau of the Central Verein

3835 Westminster Place, St. Louis, 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

In Less Than a Month: \$2613.06

FROM 256 societies and friends of the CV, the NCWU and the Central Bureau in twenty-six States have come contributions of \$2613.06 intended for the Bureau's Emergency Fund, used largely for the soldiers' and sailors' welfare activities. The money was donated in response to the Bureau's appeal for assistance addressed to more than 3500 men and women and societies on November 22nd, and includes gifts received up to December 16th.

During the period from the beginning of the fiscal year last July 1st until November 21st contributions amounting to \$1905.25 were received. Thus the combined total for the year is \$4518.31, or almost equivalent to the amount realized during the complete previous fiscal year of 1942-43. Outstanding among the offerings making up the \$1905.25 were the \$500 contributed by a laywoman in Missouri, "Caritas," and large amounts sent by individuals and societies in New Jersey, Connecticut and Texas. It is of interest to note that "Caritas" promptly contributed \$100 in answer to the present appeal.

And there are other unusual aspects to the campaign. For instance, not a few offerings have been made by monasteries, colleges, a university and a convent. Far greater, too, are the gifts by families. Four bishops and 113 priests have donated more than a thousand dollars, the former sending \$160, the latter \$874. One hundred and fifty-five laymen and laywomen have supplied \$978.50, while eighty societies have donated \$577.56. Since many of the societies have not had an opportunity to discuss the matter at their meetings, more offerings from them are not expected for a few weeks. The gifts range from eighty-five cents to three of one hundred dollars, with \$1, \$5, \$10 and \$25 the most "popular" amounts.

Missouri is far out in front, with seventy-nine offerings totaling \$681.50. Minnesota is second, thirty-nine and \$290; New York third, thirty-nine and \$267.71; Illinois fourth, thirty-seven and \$233; Pennsylvania fifth, thirty-eight and \$199.50; and Kansas sixth, seven and \$157.

We would repeat: the money received will be used to supply "Guide Right," "The Name of God" and other leaflets to the men in service, besides rosaries, articles for divine service, literature, and many other things needed by the country's members of the armed forces. Please address gifts to the Central Bureau, 3835 Westminster Place, St. Louis, 8, Mo.

An unexpected gift came to the Emergency Fund through the thoughtful action of the National Convention Committee, to which the CV and the NCWU are indebted for the excellently arranged conclave, conducted in New York in 1941.

The chairman of the Convention Committee, Mr. Albert J. Sattler, sent a check for \$63.21, as a contribution to the CB Emergency Fund, remarking: "This sum represents the balance remaining after payment of all expenses incurred in behalf of the 1941 national convention. The Convention Committee decided that this money should be turned over to you to further the emergency activities of the Bureau, and it is with pleasure that I comply with their request."

It is hardly necessary to add that the action is particularly appreciated, because it would not have been difficult for the Committee to discover some other need worthy of their consideration.

For the Welfare of the Men in Service

DISTRIBUTION of "Guide Right," "The Name of God," and other pamphlets, as well as numerous articles to the chaplains and the men in service is made possible by contributions of our members and friends to the Emergency and to the Chaplain's Aid funds.

This military welfare work has become a paramount activity of the Bureau and is increasing in scope daily. For instance, the month of December saw the publication of editions of "Guide Right" and "The Name of God" of 25,000 each. But as this issue of *SJR* goes to press both editions have been exhausted. We are likewise endeavoring to keep pace with the requests by chaplains and members of the armed forces for rosaries, a difficult matter especially since the majority of the rosaries formerly obtainable in our country were made in European countries. However, we have standing orders with several American firms in a position to supply limited quantities of beads, made out of non-priority materials.

Another phase of the activity is illustrated in the following reports. To a request for "Guide Right" and "The Name of God," from a Camp in Wisconsin, the writer states:

"Many secular magazines are distributed among the men and if the Catholic literature is not of a recent date it is not readily accepted by them. I find that the use of the pamphlets is very helpful to the soldiers."

Unfortunately our selection is limited; we are anxious to publish a few more brochures of a kind acceptable to the men in the service but cannot do so unless our members aid us financially.

From the office of a division chaplain, located in Texas, there came to us the following communication:

"I must provide for the spiritual welfare of between 500 and 700 colored Catholic service men and women. Since my time is divided between the Fort and two towns, any assistance in the shape of literature is of great help in the propagation of the Faith.

"Your pamphlet 'Guide Right' (Fundamental Tactics of Warfare Against an Insidious Enemy) is one of the most inspiring pamphlets regarding the private life of the service men that I have read. Would it be possible to secure about 500 copies for distribution here at the Fort?"

Assistance to the prisoners of war interned in our country is yet another part of the endeavor. The reception accorded the 40-page prayerbook, "Trost im Gebet," published for the prisoners by the Central Bureau under the sponsorship of the Bishops' War and Emergency Relief Fund, has met with a favorable reception. Copies are being distributed as quickly as possible; 50,000 copies were printed. "Trost im Gebet" has been approved by the Chief of chaplains and may now be sent directly to the camps.

Outstanding has been the response of our members to the request to send prayerbooks and other books in German. Hardly a day goes by without our receipt of a number of consignments of such books, coming from almost any section of the country. It is a time-consuming task to sort the volumes, however, and prepare them for shipment to the camps through the censor's office. The appeal for musical instruments has not been very

successful, as relatively few have been received. The stock on hand is now completely exhausted. And finally, it is hoped that soon it will be possible for publishers of Catholic newspapers and magazines in German to send subscriptions directly to the camps, a privilege accorded certain non-Catholic publications.

Peace on Earth

CHRISTMAS greetings were extended to members of the CV executive committee by President William H. Siefen in a special communication dated December 1st. The president calls attention to the "Declaration on Peace and Reconstruction," adopted by the Springfield convention.

"The declaration was not for the convention alone," Mr. Siefen affirms, "nor to be conspicuous in publications, but for serious thought and consideration. It must have the strong and intelligent support of our membership. It is the obligation of all the officers and the leaders of the affiliated units to have the declaration instilled into the minds of our members and the public in general.

"Throughout America, and on the seas, in the air, in frozen or tropical climates, in jungles, in desert wastes, our armed forces are fighting as Americans, in order that we in America are able to hold to our traditional way of life. We at home must make it a positive fact, that in victory a 'just peace' will not be lost."

The "Declaration" Merits Your Attention

IN many ways the reception accorded "A Declaration on Peace and Reconstruction," issued by the Springfield convention and subsequently issued as a pamphlet by the Central Bureau, has exceeded expectations. As reported, the first edition of 3000 copies was exhausted within a few weeks after publication, and a second edition was rushed into print to meet the continuing demand. This has now come from the press and copies are again available at 10 cents each, with discounts on bulk orders, e. g., 100 copies for \$5.00.

But in another way the story is not so bright. While we have been informed that not a few of our societies have undertaken the study and discussion of this significant document, their number in proportion to the total strength of the CV is not large. This is borne out by the fact that so many requests for copies have come from non-members, apart from the unusual order of 1200 copies placed by the Catholic Central Society of New Jersey.

We would indeed wish that other leagues and societies of the organization would follow the example of the Rochester, N. Y., Federation. This group has procured dozens of copies for distribution to members and other interested men and women. In addition the Federation is planning a series of five lectures on various points covered by the statement, to begin sometime this month. These lectures will be conducted in addition to the association's regular meetings.

The contents of the Declaration deserve the full attention and study of every one of our members. More-

over, it is desirable our individual affiliates present copies of this, the first detailed statement on peace and reconstruction issued by a Catholic society in our country, to their Senators and Representatives in the Congress, to their pastors and serious minded men and women generally.

Welcome Spurt

SEVEN CV Life Memberships and an In Memoriam Enrollment have been secured during the past month. Two of these are from Pennsylvania, the others from Milwaukee. The latter were secured by Mr. August Springob, chairman of the newly appointed Life and In Memoriam Membership Committee of the CV.

Fr. John P. N. Fries, pastor of the Annunciation of the Blessed Virgin Mary Parish, Catasauqua, and Fr. John N. Wachter, pastor of St. Paul's Parish, Reading, are the members from Pennsylvania. Both have been closely associated with the CV for some years, and have attended several national conventions.

The new members from Milwaukee are Rt. Rev. Msgr. Sebastian Bernard, pastor of St. Michael's Parish, Mr. Frank Bruce of the Bruce Publishing Co. Mr. Charles Lustig, and his wife, Mrs. Victoria Lustig, and a laywoman who has requested that publication of her name be withheld. The In Memoriam Enrollment was procured by Mr. Joseph G. Grundle for his father. It is of interest to note that both Mr. Bruce's father and brother are also Life Members. Msgr. Bernard's membership was a Christmas gift of St. Michael's Benevolent Society.

Wisconsin has now far outdistanced other States in securing memberships of these kinds, the fees for which are added to the Central Bureau Expansion Fund. Since last June seven Life Memberships and five In Memoriam Enrollments have been obtained in that State.

Worth-while Collaboration

JOINT action has been taken by the CV and CWU of Connecticut in an attempt to assist the Central Bureau in the conduct of the campaign in behalf of prisoners of war interned in our country. State Branch Presidents Charles J. Frey and Mrs. Gertrude S. Wollschlager recently addressed a letter to affiliated societies of both sections, appealing for funds and other contributions.

The plan, they report, has been endorsed by Most Rev. Maurice F. McAuliffe, Bishop of Hartford, who "approves and backs us in this grand work." The presidents declare that "it is with a feeling of pride that we inform you" of the part the federations have been asked to take in caring for the spiritual and temporal needs of the prisoners. "Here is a chance for all of you to put into 'action' some of that 'Catholic Action' for which our grand organizations are noted."

Calling to the attention of the officers and members the types of articles wanted, the presidents wrote: "Perhaps you have in your storeroom or attic games long since discarded by your family. Perhaps you have playing cards which you no longer use. Tucked away in the bureau, perhaps there is a German prayerbook that no one uses. In a great many cases perhaps there is no

one to read German in your family. So get out these articles. Take them to your local president or secretary at once; so that a box of these articles may be sent to the Central Bureau, 3835 Westminster Place, St. Louis, 8, Mo. If you haven't enough to make a box from your own city, bring these articles to the next quarterly meeting and we will send a box from there.

"The need is great and urgent, so we ask each and every one of you to help gather these articles. It is our hope that each and every one of our societies will be able to report a large box sent by our next meeting. We are particularly asked for books (prayer, theological, devotional, fictional—all in German), for playing cards (in good condition or new), and other indoor games, for musical instruments of all kinds, and for sporting goods of all types."

Charity By the Ton

UNDETERRED by the war and its demands upon their time, the members particularly of the Natl. Cath. Women's Union have continued their efforts in behalf of missionaries and their flocks in our country. Owing almost entirely to their initiative and resourcefulness in collecting or preparing articles intended for indigent Negroes, Indians and Mexicans in the United States, the Central Bureau was able to send to 52 missionaries in 18 States one of the largest consignments ever dispatched at one time from our office.

The shipment, which was forwarded on November 27th, weighed several tons. It consisted of 63 bales and 2 cartons of clothing, blankets and quilts, 17 cartons of shoes, 7 of hats, 5 of medical supplies, 1 of toys, 1 of medical magazines, 1 of candle ends, and 1 box of statues and religious articles. Freight charges are expected to amount to well over \$200. Each bale of clothing weighed approximately 135 pounds.

The gifts were distributed as follows: Alabama: 5 bales; Arkansas: 1 bale; Colorado: 1 bale; Georgia: 1 bale; Louisiana: 3 bales, 1 carton hats; Minnesota: 1 bale, 1 carton shoes; Mississippi: 2 bales; Missouri: 1 bale; Montana: 6 bales, 2 cartons clothing, 2 cartons shoes; New Mexico: 5 bales, 1 carton candle ends; North Dakota: 5 bales, 1 carton shoes; Oklahoma: 1 bale; Pennsylvania: 1 carton medical magazines; South Carolina: 4 bales, 2 cartons shoes, 1 carton hats, 1 carton medical supplies, 1 carton toys; South Dakota: 18 bales, 8 cartons shoes, 4 cartons hats, 4 cartons medical supplies, 1 box statues and religious articles; Texas: 7 bales, 2 cartons shoes, 1 carton hats; Wisconsin: 1 bale; Wyoming: 1 bale.

Episcopal Commendation

ONE reason ascribed for the enduring success of our organization and its associated branches is the spirit of loyalty and filial obedience they have manifested at all times to priests and to members of the hierarchy.

Illustrative of this situation is the action by the Catholic Union of Arkansas in sending Most Rev. John B. Morris, Bishop of Little Rock, a copy of last fall's convention resolutions, foremost among which was a pledge of personal loyalty to His Excellency and the promise to co-operate with his endeavor to promote the

welfare of the people of the State in a special manner. In reply, Bishop Morris wrote:

"I certainly appreciate your wholehearted and enthusiastic co-operation pledged to me by the members of the assembly in my crusade for the spiritual and material welfare of our beloved State. Any good we are able to accomplish must come from the wholehearted and intelligent interest of the people. I am convinced that Catholic interest in their State will benefit not only the State but the Church also. I hope that the members of the Catholic Union will not let their interest lag. I am going to count on them for their wholehearted and active interest."

Bishop Morris then congratulated the Branch for its resolution on juvenile delinquency. In this statement, he declared, "you have put your finger on the crux of the juvenile delinquency question—the home. I realize the difficulties which beset Catholic parents during these abnormal times. But this difficulty is no excuse for us to diminish our efforts to fulfill the duty of fighting to uphold the principles regarding Catholic home life. This is the most important question before us today. Catholic parents should remember that the most fundamental and important way of teaching their children is by their own good example."

Chaplains Ask for Reading Matter

WHILE training or at the front the men in service have some time to read but not a good deal. It is different with the men who for one cause or another reach hospitals. Repeatedly chaplains, writing from institutions of this type, have stressed the need of reading matter. We quote from a recent communication of this kind:

"We have a tremendous turn-over of patients here at the Station Hospital of . . . , and it is a rather difficult task to keep them supplied with the literature they demand. Unless we can manage to keep these men occupied with good Catholic literature, we shall be continuously combating the evil of sensuous literature. If you have any pamphlets or booklets which you could donate to our cause, or know of any organization which might aid us with a supply of the same, will you kindly notify us of this."

All this is said in addition to the request for 2,000 copies of "Guide Right" and the same quantity of "The Name of God."

Unfortunately lack of means has prevented the Bureau from adding to its list of brochures for soldiers and sailors, although the material to be printed is available.

Once more a truly Catholic method of raising funds for a charitable endeavor was adopted by the members of the Hudson County, N. J. Branch of the CV. With the permission of Fr. C. M. Weitekamp, pastor of Holy Family Parish at Union City, N. J., a church door collection was taken up on December 5th, with the happy result of a total of \$50.00 being realized.

"Let us hope," Mr. Emmanuel Drescher, Branch treasurer wrote us, "that we may be able to report similar results from other parishes." The contribution was intended by the Branch for the Chaplain's Aid Fund.

To Further the Work

EARNEST collaboration with the Central Bureau in its endeavor to assist members of the armed forces has been evidenced, directly and indirectly, by our various affiliated sections. It is this fact, we are convinced, is responsible for the generous response to the Emergency Fund, as indicated in another article in this section.

Typical of this collaboration is the round letter addressed to the spiritual directors, officers and members of units associated with the Catholic State League of Texas, by Mr. Frank C. Gittinger, president, on November 17th.

"The Catholic Central Verein of America is making an urgent appeal to our membership," Mr. Gittinger asserts, "to assist in the distribution of a remarkable pamphlet, 'Guide Right,' to be distributed free of charge to members of the armed forces." The president then recounts the CV's activities along these lines in the first World War, and quotes a number of opinions of the pamphlet addressed to the Bureau by Army and Navy chaplains.

"I am enclosing a copy of this pamphlet," he concludes, "and want you to read it. I am sure you will be willing to take a collection from your members to defray the cost of printing some of these pamphlets. The cost of printing is about three cents each. I hope that we will be able to assist the Central Bureau in the printing of several thousand of them. I assure you in advance that if you will appeal to your members for contributions it will be appreciated by some of our sons and brothers who may be aided in steering a right course in matters of this kind."

Eighty-five Years Old

QUITE out of the ordinary was the jubilee of the St. Aloysius Young Men's Benevolent Society, of Utica, N. Y., on December 12th. For one thing, the anniversary of this association was its 85th, which makes the society one of the oldest in the East among those still functioning. And secondly, this young men's association boasts of six members who have belonged to the organization for more than fifty years, from 51 to 57 in fact.

Organized prior to the Civil War, on December 15, 1858, the Aloysius Society furnished sixteen members to the Union Army in that war, while the records show that twenty-seven members fought for our country in the first World War. Thus far twenty members are serving in various branches of the service in the present war.

This sick and death benefit society has had a colorful history, among other things having taken an early interest in athletics. The first sick benefit payment was for two dollars, made to a member five months after the society had been formed. At the third meeting of the group, on February 7, 1859, it is related that an appropriation of twelve cents was voted, the money to be used to purchase a pound of candles to provide illumination at the meetings.

Under the direction of President Raymond Jecko the jubilee program included corporate attendance at Mass

and reception of Holy Communion on December 12th in St. Joseph's Church, a Communion breakfast and a program of speeches and entertainment immediately thereafter.

The Other Half

IT is just another case of Lord Disraeli's saying that one-half of the world does not know how the other half lives. A missionary writing from Mississippi tells us: "We can use all the old clothes you or your friends could send us, but please ask those willing to donate pieces of clothing to pay the express charges on their shipments. We have received consignments which were sent collect. All I have is my daily Mass stipend with which to procure food and whatever else I may need, and, as you may imagine, there is very little left after that for the payment of express charges."

But the writer leaves no doubt in anyone's mind that clothing for the poor people with whom he has to do is welcome. "Send anything, that is usable," he writes, "heavy or of light weight, for men, women and children. Many of my poor people cannot attend Mass, because they are ashamed to appear in rags. Hence, gifts of clothing are a great help to us."

The missionary's "Parish" consists of three counties with a total of 1600 square miles. He says three Masses every Sunday and each Holy Day. For the past four weeks, so he wrote us on December 6th, he had been working from early morning till late at night trying to repair one of the little mission churches which was about to fall down. "The men of the parish and I had to tear it down," he writes, "and to rebuild it. We did our job well and we feel it will stand for several years." An outlook which would not appear too rosy to many another priest. As to money, it is badly needed, because a payment of \$500 is due on one of the properties and the missionary knows of no way of raising "such a huge sum" where he is.

Unusual District Programs

THE annual celebration of its patronal feast, that of the Immaculate Conception, by the CV of New York City is always one of the organization's major activities of the year. This year's commemoration, conducted in the Church of the Immaculate Conception on December 12th, was no exception. The Sermon was preached by Rev. Dr. Rudolph Kraus, the spiritual director, followed by Benediction.

Following the church service the members assembled in the school auditorium for a civic demonstration. The chief address was delivered by Mr. George A. Brenner, an attorney, on "A Declaration on Peace and Reconstruction."

The New York section has urged its members in several special communications to co-operate with the work of the Central Bureau in assisting the men in service and the prisoners of war.

An outstanding address on "Materialistic Capitalism" was delivered by Fr. Leo C. Byrne to members of the St. Louis and County District League at the meeting held December 6th in Perpetual Help Parish hall. The

address was the second in a series of six on social questions, arranged by the League in conjunction with the Catholic Union of Missouri as part of the latter's newly inaugurated Social Action Program.

The speaker declared that materialistic capitalism is one of the most forgotten "isms" of the modern world. He characterized it as a philosophy holding that property may be obtained, retained and used as the owner sees fit, without regard for the rights of other men or of God. To it he attributed the spread of Socialism, Communism, Fascism and Naziism. A Christian social order was set forth as the only remedy for the evil results of materialistic capitalism by Fr. Byrne.

In his welcoming remarks the pastor, Fr. F. H. Kehlenbrink, paid tribute to the ideals and accomplishments of the federation. The spiritual director, Fr. Joseph F. Lubeley, referred to Fr. Byrne's exposition of social topics, while Fr. Vincent Schuler spoke briefly on the outlook for the future of the country.

A contribution of \$10 was appropriated for the Central Bureau's Chaplain's Aid Fund, while it was agreed the proceeds from the monthly penny collections be donated to the CV youth movement, as has been the custom for several years.

Continuing its policy of arranging extra meetings addressed by outstanding speakers, the Volksverein, CV federation in Philadelphia, on November 24th sponsored an address by the executive secretary of the National Catholic Rural Life Conference, Rt. Rev. Msgr. Luigi G. Ligutti.

The speaker related in detail the story of the Granger, Ia., subsistence homestead project among members of a mining community, and exhibited pictures to show the results accomplished under his direction. Turning to a consideration of the farm problem today, Msgr. Ligutti emphasized the role of the farmer in the planning for the post-war era. He criticized the existing farm monopolies, commercialized, large-scale farming, the share-cropping system, and absentee landlordism. These, he declared, are unsocial, detrimental in particular to the farm family, whose security must be sought at all times. Msgr. Ligutti likewise referred to the Central Verein as one of the pioneer Catholic groups to interest itself in the plight of the farmers, calling attention to the part it played through the Central Bureau in the actual formation of the National Catholic Rural Life Conference.

At the Volksverein's regular monthly meeting on December 12th Rt. Rev. Msgr. Edward Hawks, of Philadelphia, presented a travel narrative, "The Return of the Acadians," recounting the epic story of Nova Scotia, "the land of Evangeline." It was the fifth consecutive year that Msgr. Hawks had addressed the federation.

Described by State Branch President Carl J. Meurer as "well planned and enthusiastically received by all in attendance," the quarterly meeting of the Northwestern District, CU of Arkansas, was conducted in Fort Smith on November 21st. The presence of some 150 men and women is indeed to be commended, especially in view of gasoline rationing and the general difficulties of travel. The problem of transportation is more serious in States like Arkansas, where distances are much greater than in certain other States, particularly in the East.

The assembly was held in St. Boniface Parish, whose pastor, Fr. Mark Berger, O.S.B., was in charge of arrangements. Following his introductory remarks an array of speakers addressed the delegates. Noteworthy was the presence of Rt. Rev. Abbot Paul M. Nahlen, O.S.B., Abbot of New Subiaco Abbey, who spoke on the importance of the centennial of the founding of the Diocese of Little Rock. At his suggestion a resolution on the subject was drafted and approved unanimously.

Other speakers were Benedictine Fathers Bede Mitchell, on the peace efforts of the Holy Father; James Foley, "Act of Consecration to the Immaculate Heart of Mary," a resolution adopted by the Springfield convention of the Natl. Cath. Women's Union; Fabian Diersing, on the importance of a sound, Christian reform of dress; and George F. X. Strassner, on the results of his labors among the patients at the State Sanatorium, assistance to which is now one of the major endeavors of both the men's and women's State Branches.

At a business meeting of the men's section Mr. J. J. Duerr, of Charleston, was elected president of the District.

Necrology

KNOWN throughout the Central Verein as a faithful member and collaborator, Mr. Anton A. Dreis, of Milwaukee, died on December 2nd after a short illness. The requiem Mass was conducted on December 6th in St. Anne's Church.

For twenty-three years the deceased was president of St. Joseph's Society, largest affiliate of the CV. During that time the society established several branches in Milwaukee parishes. A regular attendant at both State and national conventions, he was president of the Catholic League of Wisconsin for a period of ten years.

Born in Milwaukee on March 12, 1868, Mr. Dreis spent his entire life in that city. On May 3rd of last year he and his wife celebrated their golden wedding anniversary. At that time one of their sons, Fr. Joseph A. Dreis, officiated at the jubilee Mass. Less than six months later it was his sad duty to celebrate solemn requiem Mass for his father. Mr. Dreis was a charter member of the St. Anne Usher Society and for a long time was on the board of directors of the Northwestern Mutual Building and Loan Association, established in St. Anne's Parish more than thirty years ago.

Survivors include his widow, two sons, a daughter, five grandchildren and the deceased's brother, Right Rev. Msgr. Philip Dreis, of Sheboygan; two priest brothers preceded him in death.

On the Feast of the Immaculate Conception the veteran manager of the *Excelsior*, Catholic weekly of Milwaukee, and a friend of the CV of long standing, Mr. Joseph Springob, died in St. Mary's Hospital, Milwaukee. On January 17th he would have been 85 years old.

The deceased, a native of Gerlingen, Westphalia, Germany, came to this country at the age of 21 and settled in Milwaukee. The next year, 1881, he was employed as traveling agent by the *Excelsior* Publishing Co., and two years later was appointed manager of the company, a position he held until the firm was taken over

by the Wanderer Printing Co. of St. Paul about ten years ago.

In 1902 Mr. Springob began publication of *Der Landmann*, a weekly agricultural newspaper, subsequently acquired, in 1930, by the Tribune Publishing Co. of Omaha. He was a member of various societies of Ss. Peter and Paul Parish, the Catholic League of Wisconsin and the Central Verein. He attended Mass daily in St. John Cathedral.

Mr. Springob's brother, Mr. August Springob, Sr., was for a time general secretary of the CV. His nephew, Mr. August Springob, Jr., is at present recording secretary of the CV and secretary of the Wisconsin Branch. Survivors include his wife, two daughters, four grandchildren and two brothers.

Miscellany

COPIES of "A Declaration on Peace and Reconstruction," the Central Verein's statement on the post-war period, have been distributed by the Catholic Association for International Peace to members of that organization.

Sent at the same time were "Global Ethics and Global Peace," by Rt. Rev. Msgr. Donald A. MacLean, reprinted from the *Ecclesiastical Review*; "What the United Nations Relief Agreement Means to You, Twenty Questions, Analysis and Explanations," by William Allen Neilson and Raymond Gram Swing, published by Food For Freedom; and "Intercredal Co-operation," papers by Fr. Wilfrid Parsons, S.J., and Fr. John Courtney Murray, S.J., issued by the Association.

In the course of his visit to our country as a special representative of the British Government, Fr. Leo O'Hea, S.J., came to St. Louis where he delivered several addresses. While in the city he found time to call at the Central Bureau and examine the CV Library.

Fr. O'Hea is a member of the staff of the Catholic Social Guild and the Catholic Workers' College, in Oxford.

Another visitor of recent weeks was Rt. Rev. Msgr. Donald A. MacLean, of the Catholic University of America, who called on December 17th. Msgr. MacLean is widely known as a member of the University's faculty of philosophy and as the author of numerous articles on ethics, philosophy and economics.

Hat collections, the "painless" ways of raising money, continue to be popular with only a limited number of our societies. This is difficult to understand because of the exceptional success the plan has enjoyed wherever tried by member units of the CV.

These include the St. Joseph's Society, of New Ulm, one of the organizations which sponsored the 1940 CV convention. At its annual meeting held early last month the society continued its custom of taking up a hat collection in behalf of the Central Bureau. A total of \$18 was realized, the money having been deposited in the CB's Emergency Fund.

Collections of this sort can be taken up for a wide variety of charitable purposes.

Duplicates and books, not adapted for the CV Library, are passed on by the Bureau to Catholic institutions engaged in developing a suitable collection. Writing from a Junior College, located in the Middle West, the librarian states:

"Your thoughtfulness is sending to our library that fine book on play production is greatly appreciated. I am sure that the book will be very popular in this institution, for it fills a need that has long been felt. Often the students are looking for just such a book."

The cordial relationships existing between our men's and women's State Branches have been an inspiration to officers and members alike. Particularly has this co-operation been noted in the raising of funds, a matter in which the women's sections seem especially gifted.

In Connecticut, for example, where our Branches are not large, this co-operation is even closer than in certain other States. When the men's group decided some time ago to prepare a bursar for students of St. Thomas Seminary, of the Diocese of Hartford, the women's division promptly agreed to help. Thus far the women have collected \$600 for this purpose, truly a notable accomplishment.

When some day the complete history of the Central Verein is written the future historian will no doubt be impressed by the way in which individual societies, leagues and State sections honored their departed leaders. Particularly is this true with reference to spiritual directors of constituent units who have passed to their eternal reward.

The story of the Rochester, N. Y., Federation's faithful service in memory of their deceased founder and leader, Fr. Jacob Staub, over a period of more than a quarter-century, is of course well known.

A similar tradition has been begun by the Catholic Central Society of New Jersey. On Sunday, December 5th, members of the men's and women's sections gathered from all parts of the State in St. Michael's Church, Elizabeth, to pay tribute to their departed spiritual director, Rt. Rev. Msgr. Hubert Behr, who died on October 10th. The church was crowded for the Mass. In the afternoon the members attended a special devotion in Msgr. Behr's memory, the service consisting of rosary, sermon and Benediction.

This is a practice that should be taken up by our units on an even broader scale.

From *Saint Charles Vigil*, a semi-monthly publication of St. Charles Church at Detroit, it appears that Mr. John N. Jantz keeps in contact with members of the parish now in the service. He sends them the parish paper and also pamphlets; in return the men assure him they enjoy reading the home news. A private, to quote an instance, writes: "I sure get a kick out of reading the letters and news from buddies and friends all over the globe." The writers also send requests for small favors. "I wonder," inquires one, "could you send me a scapular, as there is none to be had up here (in the Aleutian Islands)? The one I have is worn out and I do not care to be without one."

Each issue of *Saint Charles Vigil* contains almost a page of letters from the men in uniform, proving the desirability of establishing and cultivating contact with those who have gone off to the war. It should be possible to find a promoter for this work in each parish.

Mr. Jantz has several sons in the service. Lieut. Col. Elmer Jantz is now in Southern China; his younger brother, Alfred, recently promoted to Warrant Officer, has been assigned to the Education Division in North Africa.

For a number of years one of the trustees of the CV, Mr. Jantz is well known to our members throughout the country.

A member of our Committee on Social Action, Dr. Nicholas Dietz, Jr., has been with the armed forces of the nation overseas for the past eighteen months. He is now stationed in Africa, from where he has written us:

"We are experiencing a serious shortage of rosaries needed for our Catholic patients. Could the CV help us?"

It is needless to say that we did help, but if requests of this kind coming from chaplains and others to the Bureau are to be satisfied promptly, we must expect the necessary financial aid will be granted us. The difficulty of obtaining rosaries and forwarding them is great enough as it is, without our worrying where the money is to come from to pay the bills.

Continued demand for reading matter, such as men in the armed forces may have opportunity and time to peruse, is constant. To his request for copies of "Guide Right" and "The Name of God," a chaplain, writing from California, adds:

"I have just received orders to take care of two small Naval Air Stations, and we are entirely lacking in Catholic literature."

While we know this need to exist, we are unable to meet the demand for the reason stated above. Doing the best we can under the circumstances, we supply chaplains with such of our pamphlets as appear to us adapted to the purpose they have in mind. In this regard we owe a particular debt of gratitude to Fr. F. J. Remler, C.M., of Kenrick Seminary, St. Louis, who has presented us with large quantities of brochures written by him.

A Capuchin Father in the State of Wisconsin had requested information on a special subject. About the same time our appeal for funds was published. Together with a check for \$5.00, the Father wrote us he hoped that our good work would be appreciated "by many others to the extent of eliciting from them the help you need."

Approbation of the Knights of St. George, fraternal insurance society and member of the CV, has been granted by Most Rev. James A. McFadden, Bishop of the newly created Diocese of Youngstown, Ohio.

Having been presented with a copy of the organization's by-laws, Bishop McFadden wrote in part to President John Eibeck: "I gladly give my approval to the Knights of St. George forming branches in the Diocese of Youngstown."

DAS SOZIALE APOSTOLAT

WIRTSCHAFTS- UND SOZIAL- PROGRAMM DER SCHWEIZER KATHOLIKEN.

WIE England so hat auch die Schweiz vieles vor andern Ländern Europas und selbst der Republiken des westlichen Erdteils voraus: eine lange doch stetige Entwicklung seiner politischen Einrichtungen. Es ist nichts Gemachtes an der Republik, die das weisse Kreuz im roten Felde als Wappen führt; auch die Demokratie der Schweiz beruht nicht auf revolutionären Einfällen. Die Eidgenossenschaft wurde nicht von Doctrinären geschaffen, sondern sie erwuchs aus den gesunden sozialen und politischen Anschauungen weiter Kreise der Bevölkerung. Daran haben auch die Einflüsse der grossen französischen Revolution nicht allzuviel geändert.

Trotzdem ist die Schweiz nicht völlig verschont geblieben von den Folgen der vom Liberalismus hervorgerufenen Grundsätze und Einrichtungen. Mit andern Worten, auch sie kennt eine soziale Frage und die Wirtschaftsfragen, die überall auf der Welt heute mit im Vordergrund des Interesses stehen. Seit Jahren beschäftigen sich die Katholiken der Schweiz mit den Problemen genannter Art. Bischöfe und Laien, Gelehrte und Männer der Praxis arbeiten Hand in Hand an dem Werke der Erneuerung der Gesellschaft und einer auf christlichen Grundsätzen beruhenden Wirtschaftsordnung. Zeugnis dessen ist das vor etwa mehr als Jahresfrist veröffentlichte Wirtschafts- und Sozialprogramm, das von dem Einsiedelner Benediktiner, Pater Otmar Scheiwiller, in so einsichtsvoller Weise besprochen wird.

* * *

Das Wirtschafts- und Sozialprogramm stellt die Schweizer Katholiken vor die Aufgabe der christlichen Sozialreform. Der erfolgreiche Einbruch unchristlicher Kräfte hat auch dem Gesellschaftsorganismus des Schweizer Volkes jene Wunden geschlagen, an denen das Gesellschaftsleben der gesamten Neuzeit im weitesten Umfang und tiefgehenden Ausmasse krankt. Die Ueberwindung des Uebels fordert die wohlüberlegte und nachhaltige Anwendung der zweckentsprechenden Heilkräfte in einer durchgreifenden Reform. In markanten Strichen zeichnet das Programm die grossen Richtlinien zur Verwirklichung der Sozialreform im Geiste des Christentums.

In einem summarischen Ueberblick macht uns

das W. S. P. in-Form einer Einleitung vertraut, einmal mit dem Wesen der christlichen Gesellschaftsordnung, sodann mit der feindlichen Front und endlich mit der entscheidenden Norm, die letztlich allen Bestrebungen und Massnahmen einer christlichen Sozialreform die Richtung und autoritative Kraft gibt, der hl. Kirche. Eine Sinn- erfassung in logischer Gedankenfolge empfiehlt indessen die Voranstellung der Giftquellen, von denen die Verseuchung des Gesellschaftslebens ausgegangen ist.

1. In klarer Wesensdeutung zeichnet das Programm der beiden Lager, die, einander ablösend und sich in der wirtschaftlichen Zielsetzung gegenseitig scharf bekämpfend, weltanschaulich doch in einer Front zusammentreffen. Mit dem wirtschaftlichen Liberalismus und dem von seinem Geiste beherrschten Kapitalismus ist der rechte, mit den verschiedenen Systemen des Kommunismus der linke Flügel der genannten unchristlichen Front genannt.

Die innere Fehlerquelle und Gefährlichkeit des Gegners zur Rechten liegt in seiner ausschliesslichen Verhaftung an das Kapital und dessen einseitigen Erwerbstendenzen. Damit war die Emanzipation des Wirtschaftslebens von allen Normen geistig sittlicher Natur vollzogen und die Alleinherrschaft des Materialismus begründet. Die alles organische Gemeinschaftsleben zersetzende Mechanisierung, Atomisierung und Individualisierung der Gesellschaft ist der Zeuge und die spezifische Leistung des gesellschaftlich wesenshaft destruktiven Charakters des Freiwirtschafts systems. Es sei hier ausdrücklich betont, dass das Programm nicht jede Art „Kapitalismus“, der begrifflich durchaus nicht eindeutig feststeht, treffen will. Es weiss um die unersetzlichen positiven Werte des Kapitals nach seiner ökonomischen Seite und erklärt ihm erst dann den Krieg, wenn es sich den Forderungen der Sittlichkeit nicht unterordnen will.

Die kommunistische Wirtschaftsreform in allen ihren Verzweigungen ist in ihrer Gemeingefährlichkeit durch ein dreifaches Kriterium blossgestellt. Sie ist ihrem weltanschaulichen Charakter nach als Materialismus gekennzeichnet. Nach der sozialen Blickrichtung ist sie auf den Klassenkampf und die Klassenherrschaft eingestellt. Ihre ausgesprochene Grundtendenz ist daher die radikale Zersetzung des Gesellschaftskörpers. Führt der Kommunismus in sozialer Beziehung auch zu der dem Individualismus diametral entgegengesetzten Wirkung einer unter-

schiedlosen Vermassung, die jeden organischen Gesellschaftsaufbau verhindert, so stellt er sich doch weltanschaulich mit ihm auf denselben Boden des geistlosen und entchristlichten Materialismus.

2. Damit ist nun auch bereits der Sinn und die Zielrichtung der christlichen Sozialreform angedeutet. Sie will die durch den Liberalismus und Sozialismus geschlagenen Wunden heilen durch Erneuerung einer „Gesellschaftsordnung, die eine sittliche Volksgemeinschaft auf Grund der Gerechtigkeit und Liebe schafft und die allgemeine Volkswohlfahrt sichert.“

Das Gesellschaftsleben muss wieder zur innerlich verbundenen Gemeinschaft, zur wahren „Volksgemeinschaft“ werden, in der alle Klassen und Stände, Berufe und Glieder sich verwachsen und trotz der auseinanderstrebenden wirtschaftlichen Interessen in letzten Lebensbelangen eins und aufeinander angewiesen fühlen. Dieses volkhafte Verbundensein schaffen nur Bande sittlicher Natur, die daher auch das gesamte wirtschaftliche Leben letztlich binden und verpflichten. Die Volksgemeinschaft ist daher nicht nur eine wirtschaftliche Interessengemeinschaft. Sie wurzelt in einer Einheit geistig-seelischer Natur, sie eint die Seelen in höchsten Zielen des Lebens, die bestimmend auch ins wirtschaftliche Leben hinabreichen, sie ist eine „sittliche Volksgemeinschaft“. Die Bindungen sittlicher Natur, die das völkische Zusammenleben normieren und ihm die beherrschenden Imperative vorschreiben, sind die Gerechtigkeit in ihrem vollen Umfange einerseits und die Nächstenliebe andererseits. Damit ist der universelle Charakter der sittlichen Normierung des Gemeinschaftslebens herausgehoben.

Ist es doch weder die Gerechtigkeit noch die Liebe einseitig für sich allein, sondern es sind die Pflichten der Gerechtigkeit und der Liebe in harmonischem Ausgleich, die allem Gemeinschaftsleben Bestand und innere Kraft sichern. Mit dieser auf die sorgfältige Eingliederung aller Teile zu einem zweckhaften Ganzen ausgerichteten Struktur ist auch das Ziel des Gemeinschaftslebens sichergestellt, die allgemeine Volkswohlfahrt. Die sittliche Gemeinschaft kennt keine Abspaltung in sich gegenseitig bekämpfenden Klassen, keine Bevorzugung einer privilegierten Kaste. Sie trägt in metaphysischer Wertsicht Anerkennung und mütterliche Sorge für jedes einzelne Glied. Sie ist der fruchtbare Mutter-schoss, in dem alles Leben Recht, Bedeutung und Betreuung findet.

(Schluss folgt)

Nachtarbeit.

Ein Verbot der Nachtarbeit aus Gründen des Arbeiterschutzes kannte das Handwerk in alter Zeit nicht. Zu diesem Verbot bestand ja damals auch viel weniger Anlass als heute, wo sich die Arbeit vielfach in Arbeitsstätten vollzieht, die weit entfernt von den Wohnungen der Arbeiter liegen und wo die Belegschaften stark mit Frauen und jugendlichen Personen durchsetzt sind. Dagegen ergab sich in früheren Jahrhunderten aus der armseligen Beleuchtung durch Kienspan, Kerze oder Oellämpchen ohne weiteres die technische Unmöglichkeit, nachts zu arbeiten. Auch die Feuersgefahr verhinderte vielfach die Nachtarbeit, wie es z. B. den Kölner Webern 1350 verboten wurde, bei Licht und des Nachts zu weben; die Hutmacher derselben Stadt durften nach einer Bestimmung aus dem gleichen Jahr nicht bei Licht arbeiten. Ähnliche Verbote finden sich in vielen anderen Städten.

Dr. Rudolf Wissell, in der Schrift: „Der soziale Gedanke im alten Handwerk,“ meint nun allerdings es lägen solchen Vorschriften „wohl kaum soziale Erwägungen zugrunde.“ Wir können dem nicht beipflichten, weil wir der Meinung sind, dass sowohl die Innungen als auch die öffentlichen Behörden der Ansicht waren, die bei mangelhaftem Lichte angefertigten Waren würden Mängel aufweisen. Ausschusswaren aber waren verpönt, schon deshalb, weil sie Täuschung und Betrug der Käufer zur Folge hatten. Die Siegburger Töpfer durften z. B. kein im Brand verzogenes Geschirr verkaufen. Es wurde einmal im Jahr an die Armen der Stadt verteilt oder zerschlagen.

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Previously reported, \$1691.25; Sacred Heart Society, Falls City, Tex., \$5; Chas. Vierling, N. Y., \$3; Minn. Br. C.C.V., \$200; St. Boniface Ben. Society, Minneapolis, Minn., \$5; Rev. B. Kunkel, Ill., \$1; E. Hackner, Wis., \$10; Br. No. 2, C. K. of St. Geo., Pittsburgh, Pa., \$1; H. J. Jacobsmeier, Mo., \$3; Bitting Jones & Co., Mo., \$10; Wm. B. Riley, Mo., \$2; J. C. McCaughey, Mo., \$1; H. J. Lagonegis, Ind., \$1; Rev. A. A. Wempe, Mo., \$10; Rev. Geo. Koob, Mo., \$10; Very Rev. J. J. Brune, Ill., \$5; Very Rev. Msgr. J. B. Franz, Ill., \$5; Rev. C. Krekenberg, Ill., \$1; J. E. Kaiser, Mo., \$2; Rev. F. Tecklenberg, Ind., \$5; St. Charles Deanery Dist. League, St. Charles, Mo., \$10; St. Joseph's Soc., Jasper, Ind., \$3; Very Rev. F. Kuper, Mo., \$25; Wm. Igoo, Mo., \$5; Rev. J. M. Thill, Wis., \$3; Miss T. Doniat, Ill., \$1; Rev. R. B. Schuler, Mo., \$10; Rev. Wm. Huelsmann, Mo., \$5; Young Men's Soc., Celestine, Ind., and Rev. A. C. Schnellenberger, Ind., \$25; Rev. A. J. von Brunn, Mo., \$5; St. Augustine's Church, Chicago, \$10; Rev.

A. G. Kunsch, Ill., \$5; V. Rev. G. Hildner, Mo., \$10; Rev. A. A. Riss, Mo., \$8; Misses J. and A. Selinger, Mo., \$25; University of Notre Dame, Ind., \$5; W. H. Hellhake, Ill., \$5; St. Joseph's College, Westmont, Ill., \$3; Wm. Salz, Sr., Ill., \$1; J. C. Muckermann, Mo., \$25; Rt. Rev. P. Pape, Wis., \$5; F. A. Gross, Minn., \$2; J. J. Heamling, Sr., Wis., \$1; A. M. Wambach, Wis., \$1; V. H. Beckman, Ohio, \$10; C. M. Steims, Wis., \$2; N. N., Wash., \$1; Rev. B. Wewer, Mo., \$5; Most Rev. H. Althoff, Ill., \$25; J. L. Steinbugler, N. Y., \$10; Rt. Rev. R. C. Ruff, Ky., \$2; Rt. Rev. Hy. Kaufmann, Mich., \$25; Salvatorian Fathers, Milwaukee, Wis., \$1; Rev. G. Eisenbacher, Ill., \$20; Rev. J. Henrich, N. Y., \$5; J. B. Wermuth, N. Y., \$5; Redemptorist Fathers, Rochester, N. Y., \$10; St. Boniface Soc., New York, \$5; T. Dengler, N. Y., \$10; Rev. A. M. Metzler, Ky., \$5; Rev. M. J. Bresnahan, Mo., \$10; S. Stuve, Mo., \$1; NCWU of Calif., \$25; Per H. J. Jacobsmeyer, Mo., \$2; L. Suter, Phil., \$1; Rev. F. Weinig, Mo., \$1; Rt. Rev. Chr. Goelz, Ill., \$10; Wm. C. Bruce, Wis., \$10; Rev. L. A. Wedl, Wis., \$4; J. M. Aretz, Minn., \$3; J. N. Sommer, Mo., \$5; Rev. H. Eggemann, Mo., \$5; J. V. Kirchhoff, Mo., \$2; Rev. W. Pezold, Mo., \$5; Rev. J. A. Byrnes, Minn., \$10; St. Joseph's Court, No. 245, C.O.F., Elgin, Ill., \$5; M. P. Walz, Minn., \$1; Rt. Rev. J. J. Raith, N. D., \$20; Most Rev. C. H. Winkelman, D.D., Kan., \$100; A. W. Miller, Ind., \$5; Mrs. M. Lies, Kan., \$25; St. Joseph's Verein, Marthasville, Mo., \$5; V. Rev. J. J. Mullen, Ohio, \$5; Rev. F. J. Ostendorf, Ill., \$20; Rev. F. Kunkel, Md., \$5; Geo. Thera, Minn., \$1; V. Rev. F. X. Wolf, Tex., \$5; Rev. G. Dreher, Mo., \$10; Rev. J. F. Frommherz, Ohio, \$2; Br. No. 199 C. K. of St. Geo., Clearfield, Pa., \$2; Miss B. M. Schemel, N. Y., \$5; R. J. Hipp, N. Y., \$1; Rt. Rev. D. L. Gassler, La., \$25; J. Melchner, N. Y., \$5; J. Hartlieb, Mo., \$5; Miss R. J. Seitz, Ill., \$1; A. Springob, Wis., \$5; N. B. Schneider, Wis., \$3; Rev. J. Steinhauser, Wis., \$3; J. Holzhauser, Wis., \$5; Wm. Pohl, Minn., \$100; Most Rev. A. J. Muench, D.D., N. D., \$25; P. A. Loeffler, Minn., \$1; Rev. F. Welp, Minn., \$5; F. C. Kueppers, Minn., \$5; J. Dickmann, Minn., \$1; J. Kessler, Mo., \$2; J. V. Wollschlager, Conn., \$25; Rev. B. Greifenberg, Ill., \$5; Rev. T. Seus, O.S.B., Pa., \$25; Wm. Griebel, Md., \$1; Rt. Rev. J. Bosheck, Nebr., \$5; Rt. Rev. W. Schreck, N. Y., \$10; P. Mohr, Kans., \$5; Mrs. M. L. Ganter, Pa., \$2; W. Mengden, Tex., \$5; Rev. F. J. McTernon, N. Y., \$5; Rt. Rev. Cuthbert Goeb, O.S.B., N. D., \$10; Redemptorist Fathers, Philadelphia, Pa., \$5; M. X. Hussar, Pa., \$5; Rev. A. M. Kaicher, Conn., \$10; B. A. Spaeth, Iowa, \$10; Rev. A. J. Stengel, Ill., \$5; A. I. Bearer, Pa., \$1; H. J. Forst, Minn., \$1; Rev. C. Abler, C.M.Cap., Wis., \$5; Rev. F. Wiechmann, Minn., \$10; Rev. V. T. Suren, Mo., \$10; Rt. Rev. M. J. Walz, Ohio, \$2; Mrs. P. Koehler, N. Y., \$20; Rev. J. J. Strauss, N. Y., \$1; J. Kilzer, N. D., \$25; E. C., St. Louis, \$5; Mrs. H. Fritchie, Ark., \$1; A. Zimmerman, N. Y., \$5; Rev. T. J. Ryan, Pa., \$5; Miss E. Dietz, N. Y., \$5; A. Bennett, N. Y., \$5; St. Joachim's Soc., Rich Fountain, Mo., \$10; H. Renschen, Ill., \$5; Rev. B. Blied, Wis., \$3; St. Joseph's Men's Sod., O'Fallon, Mo., \$10; C. Bauer, Pa., \$2; O. J. Dames, Mo., \$3; Rt. Rev. B. S. A. Stolte, Mo., \$25; A. Bornhoft, Ark., \$2; S. Rechner, Ill., \$2; Rev. J. Engler, Pa., \$2; Mrs. L. Wirthensohn, Mo., \$1; St. Boniface Men's Sod., Lafayette, Ind., \$10; Rev. J. R. Volz, Minn., \$3; Mrs. W. R. Drilling, Ark., \$2; Rev. H. J. Tennesen, Minn., \$10; Rev. D. M. Thiele, Ill., \$10; Rev. L. Link, S. D., \$5; Rev. L. J. Miller, S. D., \$5; P. J. Seefeld, N. D., \$5; T. H. Volkert, Ind., \$1; Rev. O. Kohler, Minn., \$5; P. H. Donnelly, N. Y., \$10; Mrs. G. Berzel, N. D., \$1; Rev. G. M. Kalb, N. Y., \$5; Rev. A. Heer, Minn., \$1; V. Rev. M. B. Hellriegel, Mo., \$10; Rev. J. Ostheimer, Pa., \$10; Sr. Holy Name Soc., St. Peter's Church, Coplay, Pa., \$5; Jr. Holy Name Soc., St. Peter's Church, Coplay, Pa., \$5; B. V. M. Sod., St. Peter's Church, Coplay, Pa., \$5; Rosary Soc., St. Peter's Church, Coplay, Pa., \$5; Jos. J. Post, Pa., \$10; Rev. J. Rewinkel, Conn., \$5; Rt. Rev. J. Neumann, Ill., \$10; Rev. A. J. Blaufuss, Kans., \$2; St. Joseph's Convent, Monterey, Calif., \$5; Rev. H. Patzelt, S.V.D., Calif., \$5; Jos. Henrick, Mo., \$2; J. Post, Ark., \$10; Rev. A. Munich, Conn.,

\$2; Christian Mothers Soc., Cottleville, Mo., \$1; St. Francis de Sales Benev. Soc., St. Louis, \$25; B. F. Maier, Ill., \$2; Franciscan Fathers, Santa Barbara, Calif., \$1; J. A. Morgenthaler, N. Y., \$2; J. F. Paddock, Mich., \$5; Rev. F. Pozek, Minn., \$5; E. A. Albus, Pa., \$10; N. N., N. Y., \$1; Rev. A. Eckert, Ill., \$3; Mr. and Mrs. W. Jobst, Mo., \$2; Frank and Barbara Preske, Ind., \$2; St. Mary's School Association, St. Mary of Victory Parish, St. Louis, \$10; Rev. H. Stitz, Mo., \$5; A. Kellenberger, Sr., N. J., \$1; Miss A. Schweiss, N. Y., \$5; N. N., Rochester, N. Y., \$1.50; J. Schaefer, Ohio, \$5; M. H. Weiden, N. Y., \$10; F. Wannemacher, N. Y., \$5; Rev. P. J. Cuny, Conn., \$5; St. Joseph's Kr. Unt. Verein, Portland, Ore., \$10; Mrs. M. Mang, Ill., \$1; C. O. Gierer, Mo., \$10; Rev. L. Etschenberg, Tex., \$5; J. J. Herz, Mo., \$2; Rt. Rev. W. Barry, Fla., \$25; P. Wenzel, Kans., \$5; J. A. Suellentrop, Kans., \$15; Jesuit Fathers, St. Charles, Mo., \$7.50; B. Gruenloh, Mo., \$1; Br. No. 173, C. K. of St. Geo., Sunbury, Pa., \$2; Home Council, CK of L., Belleville, Ill., \$5; Rev. W. Fischer, Mo., \$10; St. Edward's Br. No. 79, C. K. of A., Little Rock, Ark., \$5; Mrs. C. K. Costigan, Ohio, \$1; E. P. Heberle, N. Y., \$1; Rev. W. Heuser, Ind., \$1; St. Francis Convent, Peoria, Ill., \$10; Miss B. Dudenhoeffer, N. Y., \$2; Rosary Soc., Our Lady of Hungary Church, Northampton, Pa., \$5; Christian Mothers Soc., Holy Family Church, St. Louis, \$5; Rev. J. M. Louis, Mich., \$2; Miss L. Wermuth, N. Y., \$1; A. Plass, Wis., \$5; J. C. Spaeth, Ill., \$10; Rev. L. J. Haupt, Minn., \$5; Rev. E. B. Schlattmann, Mo., \$3; M. L. Kuhl, Minn., \$1.50; Miss L. Kuhl, Minn., \$1.50; H. Wolf, Minn., \$2; Caritas, St. Louis, \$100; A. W. Neuwoehner, Iowa, \$5; E. C. Gummertsbach, Mo., \$5; Rev. J. Hensbach, S. D., \$20; J. A. Muenzer, Ohio, \$10; Miss M. Voss, Mo., \$1; Rt. Rev. A. Deutsch, Minn., \$50; Rev. C. A. Rees, Mo., \$10; C. F. Hilker, Ind., \$20; Rev. B. J. Zeiser, N. Y., \$10; Jos. Derbacher, Conn., \$5; Rev. T. Krebsbach, Minn., \$3; Dr. Jos. Frey, N. Y., \$2; Rev. J. A. Schritz, Minn., \$2; G. E. Miller, Pa., \$1; Rev. A. A. Ripper, Mo., \$3; Young Men's Soc., Lindsay, Tex., \$5; St. Michael's Soc., Morgan, Minn., \$5; V. Rev. A. T. Strauss, Mo., \$10; St. Charles Dist. League Deanery CWU, Mo., \$10; C. J. Kunz, Ind., \$1; E. C. Lindenschmidt, Ind., \$5; Mrs. Geo. Phillipp and Daughter, Ind., \$50; Cath. Guard of America, Chicago, Ill., \$5; Mrs. C. Frei, Sr., Mo., \$5; Christian Mothers Soc., St. Francis de Sales Parish, St. Louis, \$5; Br. No. 70, C. K. of St. Geo., New Castle, Pa., \$5; A. G. Wackenheim, Mo., \$25; F. W. Schwartz, Mich., \$5; Capuchin Fathers, Brooklyn, N. Y., \$5; Mrs. G. A. Zigerlig, N. J., \$1; Mrs. J. Alge, N. J., \$3; Franciscan Fathers, Chicago, \$5; A. Preske, Ind., \$5; A. Schneiderhahn, Mo., \$10; Rev. A. G. Mihm, Pa., \$2; St. Joseph's Soc., Sikeston, N. D., \$5; Mrs. T. Blonigen, Minn., \$5; Catholic Mothers Soc., Ss. Peter and Paul Church, New Braunfels, Tex., \$2; Dist. League of St. Louis and St. Louis County, \$10; St. Stephen's Soc., Northampton, Pa., \$5; P. J. A. Binder, Pa., \$2; L. A. Derbacher, Conn., \$3; Jos. Ferber, Minn., \$1; C. H. Tanata, Calif., \$10; G. J. Jacob, Conn., \$5; Augustinian Fathers, New York, \$5; Chas. Stelzer, Mo., \$5; Rev. A. Lachowsky, Ark., \$1; Rev. J. N. Wachter, Pa., \$10; St. Theresa's Soc., St. Cloud, Minn., \$2; Br. No. 63, W.C.U., St. Louis, \$5; Rev. M. Hoffmann, Minn., \$5; J. J. Goff, Ill., \$5; Married Ladies Sod., Our Lady of Perpetual Help Church, St. Louis, \$5; St. Joseph's Verein, Fredericksburg, Tex., \$10; Rev. J. B. Sprengel, Ill., \$10; Holy Name Soc., Aurora, Ill., \$5; P. J. Oths, Conn., \$5; W. J. Mersinger, Mo., \$5; Young Men's Sod., St. John's Parish, Gildehouse, Mo., \$5; CWU of Pa., \$25; St. Michael's Soc., Madison, Wis., \$8; V. F. Reiss, Mo., \$2; Egg Harbor City Br. NCWU, N. J., \$5; Young Men's Sod., Folk, Mo., \$5; J. A. Hahn, Conn., \$10; Br. No. 201 K. of St. Geo., Schuylkill Haven, Pa., \$5; Rev. O. A. Boenki, P.S.M., Wis., \$2; St. Frances' Soc., St. Peter, Minn., \$3; Rev. C. F. Moosmann, Pa., \$5; Br. No. 104, Ladies Cath. Benev. Association, Rochester, N. Y., \$5; College of Paola, Paola, Kans., \$5; R. Miller, Conn., \$1; Dist. League of St. Louis and St. Louis County, CWU, \$50; Th. J. Uttenweiller, Conn., \$2; Br. No. 72, C. K. of St. Geo., Bethlehem, Pa., \$5; J. A.

Mroshinskie, Pa., \$2; St. Elizabeth Soc., New Ulm, Minn., \$2; St. Michael's Soc., Buckman, Minn., \$10; Rev. F. M. Lynk, Ill., \$1; St. Mary's Cath. Club, Meriden, Conn., \$5; St. Peter's Benev. Soc., St. Charles, Mo., \$5; 1941 National Convention Committee, N. Y., \$63.21; St. Anthony's Soc., Milwaukee, Wis., \$5; St. Mary's Soc., Madelia, Minn., \$2; Holy Trinity Sick Benefit Soc. La Crosse, Wis., \$5; Rt. Rev. J. Hummel, Wis., \$30; CWU of Brooklyn, N. Y., \$10; Cath. K. of St. Geo. Ellentown, Pa., \$5; St. Antonio's Verein, St. Anthony, N. D., \$5; F. A. Schmidt, Tex., \$1; St. Aloysius Y. M. Soc., Utica, N. Y., \$5; V. Duman, Idaho, \$1; Rev. G. J. Duda, Tex., \$2.50; Rev. M. C. Herber, N. D., .85c; Rev. G. Ganss, Wis., \$3; Marien Verein, Strasburg, N. D., \$10; Rev. H. J. Steinhagen, Pa., \$5; A. J. Loeffler, Minn., \$2.50; J. Kaschmitter, Idaho, \$2; J. F. Jenny, Idaho, \$2; St. Joseph's Verein, Cottonwood, Idaho, \$3; St. George Soc., Lacoste, Tex., \$3; Mrs. B. Wacholtz, Minn., \$2; Rev. B. J. Benton, Mo., \$10; F. X. Mangold, Ill., \$5; St. Aloysius Y. M. Sod., Ellentown, Pa., \$5; Holy Name Soc., Cottleville, Mo., \$1; Mrs. E. Glastetter, Mo., \$1; Chas. Schweickert, Ill., \$1; St. Anna Soc., Faribault, Minn., \$1; St. Albertus Cath. Benv. Soc., Philadelphia, Pa., \$5; L. Karowski, Ill., \$1; Most Rev. J. H. Peschges, Minn., \$10; Br. No. 11, C. K. of St. Geo., Pittsburgh, Pa., \$1; St. Elizabeth Aid Soc., Caledonia, Minn., \$5; St. Joseph's Benev. Soc., St. Benedict's Church, Brooklyn, N. Y., \$10; J. J. Messer, N. Y., \$5; St. Cecelia's Choir, Poughkeepsie, N. Y., \$5; Br. No. 134, WCU, Lincoln, Ill., \$5; A. F. Kustermann, Wis., \$3; Jos. App, Wis., \$1; Men's Sod., Ss. Peter and Paul Parish, St. Louis, \$5; CWU, Torrington, Conn., \$5; St. Peter's Holy Name Soc., Fort Wayne, Ind., \$5; St. Mary's Soc., St. Michael, Minn., \$2; M. A. Kraft, N. J., \$2; Mrs. J. L. Henry, Mo., \$1; Br. No. 652, C. K. of A., Fort Smith, Ark., \$5; St. Ann's Benev. Soc., Morgan, Minn., \$5; Mrs. E. Walter, Pa., \$1; F. G. Dickmann, Minn., \$1; Mrs. A. Roth, Mont., \$1; J. N. Jantz, Mich., \$5; A. Osada, Pa., \$5; St. Bernard's Soc., Bethlehem, Pa., \$5; C. K. of St. Geo., Pittsburgh, Pa., \$25; Miss J. Scheppers, Mo., \$1; St. Bonaventure Benev. Soc., Milwaukee, Wis., \$27; Mrs. C. P. Meyer, Minn., \$1; St. Michael's Soc., Madison, Minn., \$25; St. Aloysius Benev. Soc., St. Louis, \$5; Miss H. Brunner, Pa., \$1; St. Lucas Soc., Hampton, Minn., \$5; F. A. Kueppers, Minn., \$5; F. Schweizer, Mo., \$1; Rev. M. Berger, O.S.B., Ark., \$1; H. Chapman, Wis., \$5; Miss M. Sibenaller, Iowa, \$3; St. Elizabeth Holy Name Soc., East St. Louis, Ill., \$10; St. Ann's Soc., Harper, Tex., \$2; Cath. Kolping Soc., Detroit, Mich., \$10; A. B. K., Md., \$5; St. Boniface Soc., San Jose, Calif., \$5; St. Joseph's German Benev. Soc., Braddock, Pa., \$5; Rev. A. J. Strassburger, N. Y., \$2; Chas. J. Frey, Conn., \$5; F. Holzner, Fla., \$1; F. Martzen, Idaho, \$2; St. Joseph's Soc., Fairfax, Minn., \$5; Mrs. A. Millerbernd, Minn., \$1; St. Elizabeth Soc., Winsted, Minn., \$5; Rev. B. Hilgenberg, Ill., \$5; M. Mohr, Kansas, \$10; Total to December 20, 1943, incl., \$4709.31.

Donations to Central Bureau

Previously reported, \$21.12; Minn., Br. C.C.V., \$100; P. J. Seefeld, N. D., \$5; N. N., N. Y., \$1; Rev. P. J. Cuny, Conn., \$5; A. Preske, Ind., \$5; Rev. B. Hilgenberg, Ill., \$1; Dist. League, St. Louis and St. Louis County, CWU, \$25; J. N. Jantz, Mich., \$2; NCWU of Mo., \$50; M. Mohr, Kans., \$2; Sundry minor items, .70c; Total to December 20, 1943, incl., \$217.82.

Central Bureau Expansion Fund

Previously reported, \$2698.33; St. Boniface Benev. Soc., \$7.27; E. C., \$5; N. N., \$2.05; All of St. Louis for "In Memoriam" Dr. E. Preuss; Jos. G. Grundle, late of Milwaukee for "In Memoriam," \$100; N. N., Wis., for Life Membership, \$100; Chas. and Mrs. Victoria Lustig, Wis., for Life Memberships, \$200; Frank Bruce, Wis., for Life Membership, \$100; Rev. John P. N. Fries, Pa., for Life Membership, \$100; Rev. John N. Wachter, Pa., for Life Membership, \$100; Total to December 20, 1943, incl., \$3412.65.

SOUND BONDS

We recommend the purchase of bonds secured by first mortgages on

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St. Elizabeth Settlement

Previously reported, \$4054.12; From Children Attending, \$446.63; Lodge No. 9, B.P.O. Elks, Mo., \$15; Int. Income, \$56.45; United Charities, Inc., St. Louis, \$445.78; Total to December 20, 1943, incl., \$5017.98.

Catholic Missions

Previously reported, \$1004.44; J. G. Grundle, Wis., \$10; Rev. J. A. Vogelweid, Mo., \$390; Mrs. A. Fraser, Ill., \$10; H. J. Lagonegio, Ind., \$5; St. Gerard's Guild, New York, \$5; F. P. K., Mo., \$10; St. Elizabeth Guild, New York, \$5; N. N. Mission Fund, Ind., \$15; J. Keusenkothen, Mo., \$10; Jos. Derbacher, Conn., \$10; N. N., Ill., \$12; CWU of New York, \$5; Rev. A. Schmalbach, Mo., \$10; Mrs. M. R. Schuermann, Ill., \$200; V. Rev. G. Hildner, Mo., \$25; Int. collected, \$15.98; N. N., Brooklyn, N. Y., \$8; S. Stuve, Mo., \$1; St. Jos. Unt. Verein, New Ulm, Minn., \$18.66; H. J. L., Mo., \$1; A. J. Loeffler, Minn., \$2; Mrs. Catherine Schmidt, N. Y., \$5; F. X. Mangold, Ill., \$5; Int. collected, \$30; Mrs. G. Steilein, Pa., \$12; Mrs. J. Strunk, Kans., \$5; A. B. K., Md., \$2; Total to December 20, 1943, incl., \$1832.08.

Chaplain's Aid Fund

Previously reported, \$471.58; Mrs. M. Boher, Conn., \$1; Miss C. Tennes, Ky., \$1; Penny Collection St. Francis de Sales Ben. Soc., St. Louis, \$1.07; A. Ruh, N. Y., \$3; Rev. A. Schmalbach, Mo., \$2; C. P. Kraft, N. J., \$50; Miss F. Sailer, N. D., \$1; Miss B. Dudenhoeffer, N. Y., \$10; Jos. Derbacher, Conn., \$3; N. N., Ill., \$50; Miss A. Greven, Ind., \$2; CWU of New York, \$25; Hudson County Br. C.C.V. of A., \$50; CWU of Brooklyn, \$10; A. J. Loeffler, Minn., \$3; H. Dittlinger, Tex., \$50; St. Joseph's Ladies' Aid Soc., Appleton, Wis., \$25; N. N., Okl., \$45; Total to December 20, 1943, incl., \$803.65.

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